

The Expositor

A Journal of Parish Methods

The Golden Triangle

REV. F. W. BOREHAM

I.

At a delicious solitude in the vast New Zealand bush we were spending a few golden days together — John Broadbanks, his wife, and our two selves. It was a quiet and picturesque spot at which two rivers met; and, near their junction, we had discovered a natural arbor where we used to sit reading and knitting and chatting. Resting there, enjoying in lazy luxury the bracing air from the hills, we could listen at will to the gentle murmur of the running waters, to the soothing roar of the breakers on the distant bar, or to the lively melody of the bushbirds in the branches overhead. Spread out before us was a variegated panorama of water and woodland; whilst the foliage of our leafy snuggerly was sufficiently dense to afford us ample protection alike from fierce sunshine and from sudden shower. One evening we lounged there in the dusk, watching the harvest moon rise out of the shimmering waters. It was a Sunday; we had walked over to the service at the school-house three miles away; and were passing our favorite retreat on our way back to the boarding-house.

"Oh, dear," exclaimed Lillian Broadbanks, sinking on to the mossy stump that she usually occupied, "I'm tired: I must have a rest before going any further." The mistress of my own manse took a seat on the grass at her friend's feet; whilst John and I leaned against the two young gums that guarded the entrance to the arbor. A Y-shaped flock of wild swans were flying by at an enormous height.

"Well," said John, as soon as the birds had vanished in the twilight, "and how did the sermon impress you?" The question was addressed to everybody in general and to nobody in particular.

"I thought it good," replied his wife, "especially the part in which he said that it seemed a pity that our Lord, who, as His addresses show, must have possessed a singularly simple and beautiful style, had left nothing *in writing* for the guidance of the Church that He had lived and died to establish."

There was a moment's silence. It was broken by John's humming very softly a few bars of the hymn that had brought the service to a close: it was a sure sign that he was thinking hard: and, a few seconds later, he spoke.

"But is it quite true?" he asked. "There are many things in the Bible that do not bear the names of their authors. The story of the wonderful things that happened immediately before and immediately after the birth of Jesus can only have been written by Mary, although she did not sign her name. She simply handed her manuscript to Luke, who incorporated it in his gospel." The moon was by this time well up, transmuting the river into a stream of molten silver, and, shining full on John's face, it added a strange impressiveness to his deep and earnest voice.

Did Jesus Leave Any Written Record?

"And then again," he continued, "who can have written the story of the Temptation in the Wilderness? In the nature of things, it was a struggle in solitude. Only one Person was present. He, and He alone, can have written the record of it. That is why the two evangelists — Matthew and Luke — tell the story in the same words: they both copied from the same manuscript. And that manuscript is the most sublime fragment of autobiography in any literature. For grandeur of conception and splendor of expression there is nothing in Milton or Dante to compare with it; and yet it is so simple that a child can grasp its meaning."

"Oh dear; oh dear!" exclaimed Lillian, jumping up and playfully taking her husband's arm, "I'm letting you in for another sermon! How dare you, sir? Come on: let us get home: it's getting chilly here!" And off we went along the moonlit track by the water's edge. But, many a time since, John's little speech that night has rushed back upon my memory. And whenever I read in public the throbbing story of the Temptation in the Wilderness, I feel inclined to ask the congregation to rise and listen with heads reverently bowed to the stately language of that immortal epic.

II.

Life a Triangle

Man's life is a triangle; and the three temptations described in that noble fragment of divine autobiography represent the assaults made by the powers of evil upon each of its three sides.

The first temptation is the *Desert Temptation* — the temptation to nourish a faint and famished frame by turning the stones of the wilderness into bread.

The second temptation is the *Temple Temptation* — the devil taketh Him up to the holy city and setteth Him on a pinnacle of the temple.

The third temptation is the *World Temptation* — he showeth Him all the kingdoms of the world and the glory of them.

The *Desert!* The *Temple!* The *World!* — those represent the three sides of humanity's triangle. And, on each of those three sides, humanity is under perpetual assault.

III.

The Triangle in Jewish History

See, for example, how the drama of the Old Testament — the history of the children of Israel — divides itself naturally into these three parts. I am tempted to call three witnesses.

As a witness to the *Desert* ordeal, I should call Dean Gilman. One of the most vivid and picturesque passages in his *History of the Jews* is that in which he depicts their plunge into the arid and thirsty desert. And there, as the dean shows, they became a mob of mutineers; and as soon as their illustrious leader's back was turned, they abandoned themselves to a wild orgy of idolatry and shameless vice.

As a witness to the *Temple* ordeal, I should call Dean Stanley. In his *History of the Jewish Church*, Dean Stanley shows that, when the people settled down to a new life in a new land, the Temple dominated the entire situation. It was, he says, far more than a mere architectural display. It supplied the framework of the people's history and moulded the national character. But a time came when the Temple was the most pitiful exhibition of the people's spiritual poverty. Grass grew on its paths, and its courts presented, as D. Marcus Dods puts it, the appearance of a Knacker's yard. Only the diseased and decrepit beasts were brought to the altars. The soul of the nation was dead.

As a witness to the *World* ordeal, I should call Sir George Adam Smith. He deals with the later days in Babylon: "And, sitting beside the rivers of Babylon, the hearts of some of the captives turned back to the old faith and the old worship." And the hearts of the others? "Babylon," says Sir George Adam Smith, "was the centre of the world's trade, and it was in Babylon that the Jews first developed those mercantile instincts which have become their national character." They forgot Zion. And when the time of dispersion came, and they were scattered to the four winds of heaven, instead of leavening the empires of antiquity with the knowledge

of the Unseen and Eternal, they simply earned for themselves a reputation for having a phenomenally keen eye for a bargain! And thus they succumbed to the third temptation — the Temptation of the World. That completes the triangle of Jewish history. The *Desert*, the *Temple* and the *World* represent the three successive stages of their classic pilgrimage.

IV.

The Triangle in the Church

Now, strangely enough, the history of the Church divides itself into the same three parts. It, too, is a triangle. She has been tested and tried in each of the three historic crucibles.

In her early days she confronted the *Desert* Temptation. She embraced the ideal of asceticism. In the thirty-seventh chapter of his *Decline and Fall*, Gibbon shows how the eastern deserts became honeycombed by the cells of the hermits. Earnest men conceived the idea that spirituality could only be fostered in solitude. But it proved a tantalizing illusion. The inhabitants of the sandy cells discovered to their shame that they had brought their inbred vices with them. A famous painting portrays a saint seated in his narrow cave surrounded by a horde of devils whose contortions and grimaces make life intolerable. The artist's meaning is unmistakable.

Then the Church entered upon her second stage. For nearly a thousand years, the Temple dominated the world. The Church had it all her own way. She had Europe at her feet. She ruled all nations; set up kings according to her fancy; and dashed them from their thrones when they offended her. All men bowed to her authority. Yet the record never excites our pride. The centuries of the Church's temporal ascendancy were barren and stagnant centuries. Progress stood arrested. Historians speak of those ages as "the dark ages." The days of the Church's political prosperity were days of spiritual and intellectual sterility. The Temple stood out as the one immensity on the horizon; but all the world was darkened by its gloomy shadow.

The *Desert!* The *Temple!* And the *World!* For today the Church confronts the third of her ordeals. The World no longer persecutes: it patronizes. The Church no longer condemns: she tolerates. The world has removed all the disabilities and disqualifications that prevented Christian men from holding highest office: the Church likes to flourish a few titled names on her programmes and agenda-papers. The barriers have gone. This is all good — up to a point. But it has obvious dangers. The Church must take care or she will succumb to the insidious perils of the third temptation as she succumbed to the first and the second.

V.

The Triangle Each One Faces

Turning from the historical and ecclesiastical to the purely personal, is it not obvious that these are the three temptations that we each have to face? The *Desert!* the *Temple!* the *World!*

The *Desert!* The enticements that make their appeal in solitude! Those who have read *The Cloister and the Hearth* will never forget that moving scene, near the end, in which poor Margaret tracks her lover to his hermit cave.

"Gerard," she asks, "why are you buried alive?"

"To escape temptation, Margaret!"

"Tell me, have you escaped temptation here? I ask because, when I am alone, my thoughts are far more wild and foolish than in company."

"I must needs own," confesses the melancholy hermit, "that I have been more fiercely tempted here than in the world!"

Exactly! It is the tree that stands alone that feels the force of every wind that blows.

The *Temple!* The problems that arise out of my relationship with the Church! I may join it, and, by bringing no intensity, no passion, no real devotion to my membership, may make the Church the weaker for my association with her. It is so easy to act by rote: to go through the regular forms; to do as everybody does. Or, on the other hand, I may stand aloof from the Church. Recognizing her palpable flaws and failures, I may decide to hold myself apart from her. And yet the Church is His body, His Bride—the Church that He loved—the Church that He purchased with His own blood! The temptations that arise in connection with the Church are very real.

The *World!* The temptations that identify themselves with my shop, my office, my work-room! The temptations of business, of society, of everyday life!

VI.

The Triangle Jesus Faced

And this priceless gem of divine autobiography has been given us to show that He confronted all three!

The *Desert!* "If Thou be the Son of God," suggested the Tempter, "use your heavenly prerogatives for personal ends! Let the stones of the desert become bread in your hands!" As though He who, on the harvest-fields of the world, turns millions of tons of stones into millions of tons of bread every year needed, in order to prove His deity, to transmute those particular stones! But just then, He was starving. He needed the bread, and needed it badly.

The *Temple!* "Cast Thyself down," urged the Tempter, "and the angels shall come to Thine aid!" And He, being lonely, wanted the angels, and wanted them badly.

The *World!* "Fall down and worship me," said the Tempter, "and the whole wide world shall be Thine!" And He, Who had come into the world to win it, wanted the world and wanted it more than anything beside!

But, badly as He wanted the bread and the angels and the world, He never hesitated. "No," He replied; and "No" again; and "No" a third time.

And, as a result, He got everything!

Bread! He employed the bread that He afterwards broke as the most fitting emblem of His redemptive work!

The *Angels!* "And, behold, the devil leaveth Him and angels came and ministered unto Him."

The *World!* He has ever since been making His way towards that sublime consummation when all the kingdoms of this world are to be the Kingdom of our God and of His Christ!

VII.

"Wherefore," says George Fox, in recording his strange experience in the hollow tree, and his wonderful conversion, "wherefore, when Christ opened to me that He was tempted by the same devil and overcame him and bruised his head, and that through Him and His grace, I might overcome also, I put my trust in Him." It is the only thing a tempted man can do.

The Church Bulletin

REV. D. EARL DANIEL

This is an age of reading — of general reading and of the reading of religious matter. It may be true that certain denominational papers have a difficult time in financing their work, but even so, the reading of articles and books upon religious subjects is on the increase. It is surprising how fast the publishing houses are turning our religious publications of all kinds and descriptions, and many essays upon religious and moral subjects are being syndicated by the daily press. This accounts, in part at least, for the reported opinion of Mr. Babson to the effect that soon we shall be receiving all of our religion via the radio and the printed page. Mr. Babson has said many things of great value and ministers have come to hang upon his every word as gospel truth. However, he is not infallible either in business or religion. The quality of religious reading is on the increase

and those who do the most reading are the ones who are most active in church work and attendance.

Choice of Reading

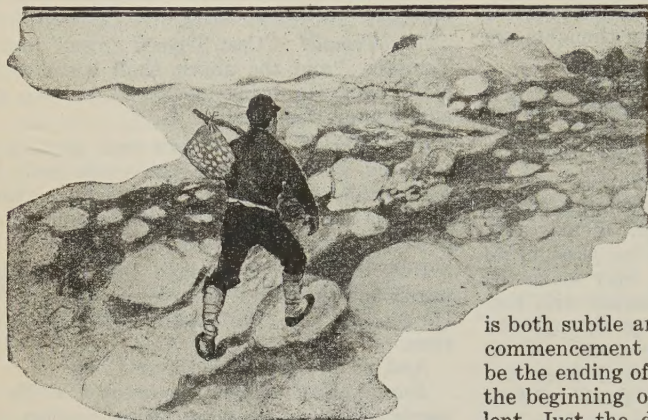
A junior in High School surprised me the other day. On seeing, "This Believing World" on my desk, he told me of having already read it, as well as others like, "Lord, Teach Us to Pray," "From One Generation to Another," and "The Inner Life." One of my C. E. girls read fifteen missionary books during last summer's vacation. This foretells a lively interest of the coming generation in the Church.

Layout of Bulletins

Many churches have a good vehicle for religious reading upon which they spend a goodly sum of money and from which they receive little return

The average church bulletin or calendar adds little or nothing to the efficiency of propagating the Gospel. I have made quite a collection of such bulletins and most of them consist of the order of service spread out across the pages with

the names of the officers and the time and place of meetings. The bulletin can be made to serve as an efficient carrier of ideas and for advertising the Gospel. Many brief messages could be read in the pews before the services begin. I have often



TRAVELLER OR TRAMP

STEPPING over the threshold of the school into the outer world, the word that characterises it is both subtle and apt: Commencement. A commencement of what? For some it may be the ending of many excellent things, and the beginning of some things not so excellent. Just the difference between being a

Pilgrim or a Wanderer, a Traveler or a Tramp. The Traveler is climbing. It is a rugged road, but it leads to the heights. He does not hesitate because the road is rough; he is thinking of the goal.

The Wanderer, the Tramp, is heading nowhere. Hard by are the toilers in the harvest field; but the day is warm, and a tree furnishes him shade, and there he "rests." Where is he going? To the town of Nowhere! Some day he will be cursing his luck, will say the world is against him — and all that! Alas, that his name is Legion — many are like him.

But I am persuaded better things of you, fine lads and lassies of the Class of '27! Some of you will go on to the larger halls of education; some of you will turn into the more prosaic paths of the workaday world. No matter: the difference is in spirit, in purpose, in ideal. Shall it be a Pilgrimage or a Wandering? Will you be a Traveler or a Tramp?

There was a man who caught a vision of a great Path — one day. He heard a Voice calling to him from the Otherwhere. It changed the whole movement of his life, gave a set to it; and he took up the burden and carried it to a great end. When he got there he said: "I have finished my course!" He was a Pilgrim, going home! His name was Paul.

There was Another—who "steadfastly set his face" to climb the rugged road. When he arrived he said, "I have finished the work Thou gavest me to do!" His name was Jesus!

Which shall it be: Pilgrim or Wanderer — a traveler or a tramp?—W. H. G.



Courtesy of Dr. William H. Geistweit

A specimen page of Dr. Geistweit's bulletin illustrating a Baccalaureate sermon he preached.

watched people idly turning the bulletins as if searching for something to read.

The Use of Space

A few ministers are using space in the bulletins to good advantage and are relegating the order of service to a small corner of the paper. Perhaps the most widely known one is Dr. W. M. Curry of the Ninth Presbyterian Church of Philadelphia. His bulletin contains a Pastor's Corner, in which he writes a weekly article of about 550 words in length, drawn from his pastoral experience. This gives him a splendid approach to applied religion. He finds room for all of his message in addition to the order of service.

Dr. Geo. A. Frantz, First Presbyterian Church, Indianapolis, writes a similar article of about 330 words. His articles have a more prominent and better location on the front page under the name and picture of his church. For those who print both sides of the bulletin each week this is a most effective method of delivering a message. It is delivered under the best of conditions.

Dr. Wm. H. Geistweit, First Baptist Church,

Dayton, uses the same method. He has an extra leaf, making six instead of four pages, in his folder. This gives him room for an extra message and an opportunity to use cuts of famous pictures and paintings as well as illustrations.

In my paper the articles are about 500 words in length and are essays upon the theme of the previous sermon. While this is "post mortem" advertising, it does get the message across. The people who hear the sermon also read the essay, and many read it who do not go to church.

Mailing Bulletins

Our paper is entered as second-class matter and is mailed to our people every Thursday. Besides the essay our paper contains information about the church and denomination and usually there is room for a short poem or a brief message from one of our representatives upon the mission field.

These articles reach people who do not go to church and create a favorable atmosphere for church work. From my own and from the experience of other ministers this method has produced worthwhile results.

Community Co-operation

REV. RICHARD K. MORTON

One of the most splendid developments in religious life today, especially with regard to Bible schools, is the increase in co-operative work for the common benefit of the various churches in many communities. I want to describe one of these community plans that has already been successfully put into operation.

The Community Census

Leaders must know their community thoroughly and the kind of people it contains. First the executive committee, with representatives from all the different Bible schools, should arrange for a thorough census of the community. By this plan I do not mean a crusade like an "every-member canvass" performed by an army of appointed delegates who go around from door to door searching for data. My suggestions would be, in brief, the following:

1. Find out from the denominational Boards of the churches what their impression of the productivity of your community is; what do their records show? Find out from the editors of your best newspapers what they think your community is interested in. Visit hospitals, prisons, police stations, and the like, until you have a well-rounded idea of the character of your community.

Some people who have long lived in a community think they know it when they can supply a few directions to chance passers-by.

2. Build up the census, not from one day's work, but from the combined results obtained by the quiet work of adults, Bible school workers, and the trained staff of the church.

3. Find out the daily schedules of the families; how much time has each member for his own use? What is the normal family's schedule in your community? What institution thrives the best,

and what do the newspapers "play up" the most?

4. Have this census made at different times and under different conditions by members of the different ages in the Bible school and in the church.

5. What time of the day and week do the families seem to spend frequently out of the house? What interests occupy their attention regularly? What do they think about children's education and about the significance of the various religious questions being agitated so much today?

The whole value of this canvass is not only to find out new families and collect new data, but also to form the basis of a really constructive religious work that will not only attract the people but will be of permanent service to them. An every-member canvass which simply solicits confidential data rather presumptuously is in itself of little value.

Thus the community churches must first outline a tactful and wise plan as to just what they are going to seek in this canvass; then they must select a skilled corps of investigators; and then they must find those specially trained workers who can show the individual his relation with all this work.

Telling the Community About It

If this census has been done well, it ought to show what the community is really interested in and just how its religion expresses itself. And then the larger community of the less interested must be told about the census. My suggestions here would be as follows:

1. Various secular organizations should be asked for their endorsement and sympathy.

2. The pastors of the co-operating churches should then secure generous space in some in-

fluent newspapers and tell the community of their earnest desire to be of greater service; they should outline just what they offer and just what they think of the possibilities of co-operation in religious work. They should mention certain hours on certain days when they may be privately interviewed on any matter of religion or any personal problem. They should be in touch with the various institutions with which any citizen at some time or other may come into contact.

3. This advertisement should be followed by similar ones sponsored by prominent laymen of the churches, such as bankers, teachers, doctors, etc. The young people who have made some outstanding success in school or in civic work should always be included in such a plan.

Of course, each locality will need to work out the details of giving fuller publicity to his plan.

An Inter-Church Council

In order to assure system and permanency to this work, it would be well to have this community work lead to the formation of an inter-church council. The pastors of the co-operating churches, working together with their official committees, should supervise the council. The council should consist of two or three delegates from every society in each co-operating church. Regular parliamentary rules should be adopted, and full opportunity given for discussion and criticism of plans offered. The objective should be to secure a deeper spiritual experience for the community as a whole. The combined efforts of the members of the council should put the church work upon a more intelligent and effective basis. Such a committee could command attention before the public; it would serve as a nucleus for the development of a better organized community Christian life.

Such a committee would strengthen any weak

spots in any society, or give wider publicity to any strong point. It would see that the churches pursued a steadily interesting program. It would be sensitive to the needs of the community, for it would be in a position to let certain capable workers specialize in each department of the work. It could afford to support students who wish to aid churches while working their way through schools. It could offer stronger support to civic projects and to missionary enterprises. It would offer an inspiration to the younger members to perfect their knowledge and skill in the field of religion, and it would create an increased desire to enter Christian work. If you have a committee which really represents a group of churches willing to co-operate, the ways of working will not be hard to determine, when all these different minds concentrate on the problems.

Wider Results

Such a council should keep each church posted on the doings of other denominations. It should deal at length with each outstanding topic that becomes prominent in the news. It should interpret the new developments in science, education, philosophy, and such subjects. It should be able to tell people how to work most efficiently for Christian causes. In a day when peace and international good will are so earnestly sought, it is fairly certain that the community plan will come to be used over an increasingly wide area.

Such a council would not depend on sensational methods, nor would it create any fantastic appendages to the organization of the work of the church. If one church had a large number of students, it would arrange lectures, talks by professors, and the like for those who wished to approach religion from the side of education. Its chief purpose, in brief, would be to stimulate the individual to help his community put into practice the most vital principles of the Christian life.

The Pastor and Church History

REV. ARTHUR B. RHINOW

It is a truism that the present cannot be understood without a knowledge of the past. I believe it was Gladstone who said that no greater calamity could befall England than to be severed from its past. It is likewise true that we cannot understand the church without church history. In the Public Schools of Newark, New Jersey, we were taught American history. It was an isolated subject, a picture carved out of the larger picture of general history; interesting enough, but incomplete. Now, wisely, the children have a course on the European background of American history, and, indeed, the roots are traced back to the Asiatic soil. The short, but brilliant, history of our republic becomes much more intelligible; the pupil begins to see things whole. A knowledge of church history enables the pastor to address himself to the present-day problems with the in-

telligence of one who has traced them to their roots, and he may profit by former solutions.

Links the Local With the Universal Church

First of all, then, a knowledge of church history makes a minister realize that his little work is part of a mighty whole. I am thinking of a number of my friends. One of them went into the interior of China, dedicating his life to the cause of Christian missions. Oh, the compound, no doubt, embraced a number of buildings, but what was that station and the comparatively few other stations in that swarming mass of millions, so stolid and again so turbulent, which we call China? Others have served small churches, holding the fort heroically, in spite of great odds. And there are hundreds of brave hearts, aye thousands of them, on the frontiers where life is monotonous, in the great cities where the world ever seeks to

swamp the church, who often feel how little their work is compared with the task, and how little their work seems to be in comparison with the forces of large secular enterprises. Of course, they can fall back on Almighty God, and feel strong, and they do; but if occasionally they will take down a volume of church history, and read — and read — they will be helped, very much helped, to realize that their little work is indeed a great work, that their little stations are vital parts of the great propaganda of the Cross, nineteen centuries old, and rooted in eternity. And those ministers are more likely to build for the ages than for the present moment. You have heard of the man who chiseled a block of granite with a nicety that bordered on reverence. When asked why he applied himself so faithfully to his ordinary task, he replied that he was building a cathedral. I believe a pastor who is at home in church history will not build so much a church as *the* church.

Helps Us to Believe in an Overruling Providence

Sometimes the pastor is depressed by the mistakes made in conducting the affairs of the church. So many plans are made without considering the main purpose of the church. This is true of the church in the larger sense of the word, as well as of the individual church. But when he considers that in the history of the church all things worked together for good, he is willing to plod on and simply trust in God. Of course, he may have this faith without a knowledge of church history. He knows that Christ's church cannot fail. If it did, Christ would fail and God would fail, and that is impossible. But church history confirms this faith. What was it, what strange, wonderful power was it that carried the light of the Christian religion through the Dark Ages? Let the minister, in a dark hour in his congregational life but reread the history of those centuries, and I believe he will take heart again. The Power that was able to keep this light burning during the horrors of the Thirty Years War, is able to keep it to the uttermost, and to keep us also. What a prodigious error the crusades were! How much human vanity and selfish diplomacy there was in this gigantic effort. Europe hurling itself upon Asia in seeking the living among the dead. In the end Christendom had won nothing, so far as territory was concerned, not even the sepulchre of the Lord. And yet the sacrifices were not in vain. Contact with the Orient brought new light into Europe, which burned with bright promise in the Renaissance. So God can turn even our mistakes into blessings; and He will if we are earnestly consecrated. The fact that the church still exists, in spite of all the disintegrating forces that bore upon it from within and from without points to its divine origin and ultimate victory.

Present Problems Mirrored in the Past

Again, the pastor sees the problems of the present mirrored in the past, and the solutions of the past may help him to solve the problems of the

present. No doubt, every age has its distinctive problems, but, in essence, the student of church history is likely to find that his present problem was anticipated hundreds of years ago. Are we puzzled once again with regard to "The Man Nobody Knows," then let us turn back to the Christological controversies of the early centuries, and after a perusal of those pages, we shall be impressed with the fact that the fathers agonized over the question: "What shall I do with Jesus, then?" Our age cannot get away from Him. And the solutions of the past will help us to understand Him now, although He will always remain the Wonder.

Are we depressed by the indifference of our times! Then let us turn back to the martyrs, to feel that the blood of the martyrs is still the seed of the church; not merely by dying for Jesus, if need be, but by giving a life for the Master.

The famous Cistercian abbey of Clairvaux is now being used as a penitentiary, and the second crusade accomplished nothing worth while; but the spiritual influence issuing from the mighty Bernard will never die. The pastor ponders these facts, and firmly resolves to lay the emphasis of his work upon the spiritual, and to make everything serve the spiritual end.

The pastor feels, as he reviews the history of the church, that he belongs to the past as well as to the present: Augustine and Luther, all of the great leaders are of his kin; in the solution of their problems he finds a key for the solution of his own problems.

Inspires the Minister

But a minister's attitude toward church history is not the same as that of the historian. He reads, this historian studies. The historian seeks to establish the fact; the pastor seeks inspiration. The historian strips the fact of all adventitious material; to the pastor legends and myths are often very precious. The historical romance and the liberties taken by the historical drama may make the historian shrug his shoulders deprecatingly, but the minister is likely to read them with relish. They seem to him to be living things, and he deals with living beings every day. He aims to bring the heart of history to the souls of men.

But the trained minister is well aware of the danger in all this: the danger of being carried away by fancy, the fancy of the writer as well as the reader. For that reason he feels himself deeply indebted to the historian, and after indulging in historical romance or in history written in lighter vein, he will take down one of the reliable old volumes to check up. But on the other hand we appeal to the historian to make history live for us. Give us biographies that live. Give us the narrative of a period in a form that makes us live in that period. Let church history become a compelling pageant. Thus shall the historian help the pastor to unfold the march of conquest of the prince of Peace to the world.

Room at the Top

REV. WILLIAM H. GALBREATH

The Call to the Ministry

"There is always room at the top" is a time-honored phrase that has spurred many a youth on to successful endeavor, yet in this age of marvelous inventions, great discoveries in science, wonderful theories in philosophy and tremendous achievement in business, we can still be assured that this phrase is just as true as ever. However far the mind and activity of man has gone, still the youth of today may rest assured that there are plenty of realms yet undiscovered and heights yet to be explored. Perhaps in no profession or walk of life is this so true as in the Christian ministry. The Christian Church the world over has for the past few years been confronted by the problem of the scarcity of capable leaders; and now in the hour of need is asking one question. Why? Many theories have been advanced and many solutions offered from many sources and I add one more to the contribution.

Some will have it that it is because the ministry as a profession offers very small financial returns. Is this a valid reason? We are all conscious of the fact that a man's chance of achieving wealth does not exist in the ministry, yet he has the consolation of knowing that he will secure enough worldly remuneration to live comfortably and to raise his family in a respectable way. The type of man who is qualified for the ministry is willing to consider other returns. If this is the cause of lack of ministers, we might almost express the wish that the day never should come when this reason would be removed.

Others hold the view that there is no opportunity for a broad intellectual life, unhampered by narrow, old-time conceptions of truth. Nowhere can a man find a more useful place for self-expression of his own views of life than in the Christian pulpit and there never was a time in the history of the Christian church when the church as a whole allowed their ministers such a wide, broad view-point of life and religion.

There are still others who claim that the ministry does not offer large enough opportunity for service and leadership. Persons who hold this view certainly are ignorant of the fact that today the Christian Church is more complex than perhaps at any age in its history. Her leaders are required to be business men of executive ability, social reformers who understand the conditions

that exist in the economic and political world and at the same time to be the standard-bearers of truth, defending themselves on every side from the attacks of non-religious leaders in a greatly skeptical age. The man who can fill office in a large church that is doing more than merely holding one service a week must be a well-rounded out, all-round man who could make good in any profession.

These reasons appear to me to be insufficient.

What then is our solution? Merely this. The boys of the average parents have never had the opportunities of the Christian ministry presented to them in a direct, straightforward way, either by parents or pastors. If we will go to our Theological Seminaries and discover for ourselves where the candidates for the ministry come from we will find that the great majority of them are sons of ministers and sons of farmers. These two classes predominate, because ministers are desirous of having their own sons carry on the profession which they themselves have tried to adorn and farmers as a class are more religious than any other class of people. They point with a great deal of pride to their relatives who are in the Christian ministry and always uphold it to their own sons as a most worthy ideal in life. The results are conclusive. When the proposition is properly put to a young man, it meets with a response.

Too many ministers forget to perform one of their chief duties. Boys at the high school age should be advised as to their future, but how few of them receive this advice from their pastor. Personally I never had any pastor to submit to me the claims of the Christian ministry and I know that my case is not an exceptional one. The pastor who neglects this is neglecting the biggest opportunity he has.

The world of today challenges the Christian church for leadership. Men like Ex-Premier Lloyd George and Dr. Jowett, famous London preacher, have issued challenges saying that the future safety of the world depends upon the Christian Church. The only way the church will meet this challenge is for the parents to realize that in giving their own best sons, they are strengthening the church, and thus, the world.

Letters from a Preacher Father to His Preacher Son

REV. A. RITCHIE LOW

V. THE PREPARATION OF SERMONS

Dear Howard:

I can see by your last letter that you are finding somewhat difficult the preparation of two new sermons each week. It surprised me to think your old ones lasted as long as they did. While

it is not a crime to preach a sermon more than once, especially if it is a good one, and most young ministers think *theirs* are, in beginning one's ministry it would be a splendid thing if one were to prepare at least one new sermon a week, using an old one in the morning and a new one in the evening

When it becomes evident that the cruse of homiletical oil is running out, then is the time to begin the preparation of two new sermons weekly. Having to get up only one helped you find yourself and get things straightened out in the parish. The difficulty you are now experiencing in finding something fresh each week, every preacher has experienced before you. When I began my ministry the same thing plagued me. At the end of the first three months I began to run dry and wondered how on earth I was to continue. I really thought I had told them all I knew, and no doubt I had.

How to Find Texts

Tuesday morning used to find me pacing the floor hunting up a text. Now the texts hunt me. This is the better way. One thing helped me and that was the perusal of the Lyman Beecher lectures on preaching. In these lectures the greatest of American pulpiteers pour forth their heart's experience. After all, your experiences were theirs.

Since I have been in the ministry some considerable time, maybe you would find helpful some of my experiences and observations. One of the things that used to trouble me was what I should preach about each week. One day I thought I would overcome this difficulty by taking certain books of the Bible and give a series of sermons on them. I gave quite a few discourses from texts found in Numbers in the morning and in the evening I took the Gospel of St. Matthew. I made it a rule never to leave a chapter without searching it thoroughly for possible texts.

Now Numbers is not a bad book, but I did not make the best possible choice and after a while I began to feel that Joshua deserved a well earned rest. You remember the story about the minister who was preaching on Old Testament characters. After he had been speaking an hour and a half he exclaimed, "Ah, I forget Joshua, what shall I do with Joshua?" A young lad whose flesh was weary cried out "You can give him my seat for I'm going home" and made his way towards the door. Folks can have too much of a good thing.

Planning Sermons

I realized a change ought to be made and I devised a plan which I have followed ever since. At the beginning of each month I find out what I am to preach on for the whole month, both morning and evening. It saves a great deal of worry and anxiety. The time I once wasted in wondering what I should preach about is now used in actual preparation. Phillips Brooks once gave young beginners this advice, "Always have the topic of your sermon in your mind as long as possible before your preparation. Whatever else is hasty and extemporaneous let it not be your decision as to what you will preach about."

Have on your desk at the beginning of each month half a dozen sheets of paper. Write down your subjects. Jot down whatever thoughts may occur to you at the moment, then leave them. Go over your subjects often, mentally and otherwise. You soon will find that you have gathered more material than you will actually use. When

you know well beforehand what your subjects are to be, material will hunt you.

Read the Bible for Personal Help

Beware of using your Bible merely to find a text. Read it, not merely to find texts, but to warm you own heart. You cannot impart to your people that which you yourself lack. A missionary was preaching to a crowd of natives out in India. After he had delivered his message a Hindu approached him and said: "I have been reading the New Testament and am especially struck with the Acts of the Apostles. These men seemed to have had a wonderful power and fullness of spiritual life. Sir, have you found what they had?"

Howard, my boy, people don't care whether or not you know Greek. They won't be interested in your knowledge of church history. What they want to know is whether you yourself have drunk from the wells of salvation. Have you tasted of the bread of life? Do you know the fellowship of the sufferings of the Lord Jesus? Unto them gave He power. "Sir, have you found what they had?"

Sermons Should First Be Lived by the Preacher

After all, Christianity is not taught, but caught. A real sermon flows not from a book, but from the life of him who preaches it. If the life of Jesus is in you then you can be of some use in his service. The great aim of preaching is not to impart information, but to proclaim the message of glad tidings of the Son of God. Men are sinners and Jesus Christ saves sinners, therefore only as you point them to Him as the Way of Life will your messages prove effective.

Think your own thoughts, read diligently and widely, meditate on divine things, go in and out among your people and you will have no trouble finding your message. "Stand up in your pulpit, not because you have to say something, but because you have something to say."

Preach Short Sermons

Another thing, Howard. Do not preach too long sermons. The fact that folks are in front of you is no guarantee that they are listening to you. Their bodies may be there and their minds in Philadelphia. "If a sermon is good, it need not be long, if it is bad it ought not to be long." This is very good advice for a young preacher to heed. Don't be too boisterous. "When I was young," said Thornton, "I thought it was the *thunder* that killed the people; but when I grew wiser, I discovered that it was the *lightning*. So I determined, in future, to thunder less and lighten more."

Don't try to be either scholarly or pedantic. Preach the great everlasting truths in plain terms. This doesn't mean that you should take too much for granted. Wasn't it that shrewd old Scotchman, Marcus Dods, who told his students never to *underestimate* the intelligence of their people, but never to *overestimate* the use they may make of that intelligence?

"There are two invariable rules for success in the ministry," says a modern prophet, "pray without ceasing and shave every morning!"

May you always do both! Yours, DAD.

EDITORIAL

SIGN PAINTERS

Off across the hot, pitch roofs of neighboring office buildings, down the street, where heat is rising in transparent waves, has been erected a huge signboard. At stated intervals, determined by the schedule of rentals for that board, several painters are wont to swing dizzily above the crowded street and dab here and there with their vari-colored brushes. I have watched them often, and from this distance it has never been possible to determine just what the nature of the new picture is to be until well along toward its completion, when the contrast of colors gives form and life-likeness to the work.

I understand that those who do the painting see less of the progress from their position than I from mine. They are too close to it. They dab a little here, as they know they should, and a little there, as their better judgment of such matters dictates, but not until they get down from their airy perch and view the work from a distance do they know for a certainty just what they have accomplished. Yet they have faith in their daubing, day after day, and are eventually awarded by a work of sign painter's perfection.

Did it ever occur to you that, like them, you have a brush in your hand. Today a little of this color is added. Tomorrow it may be some other. Yet day by day you are painting pictures in human hearts and lives. Be not discouraged, if from your close up observation it appears a rather messy and unattractive job. One views from a distance and if the strokes of the brush have been properly made and the right proportion and mixture of color used, one day He will see the picture completed in perfection and the work will gladden His eye and His heart. Cultivate the faith of the sign painter in the monotonous, unseemly daily stroke.

JmR

HAVE SOMETHING TO SAY!

At last the problem is solved, to me satisfactorily. Just why numerous ministers wish for larger congregations and wonder why they don't come has been solved unknowingly by my good friend, William Feather, author and publisher. In his shop, incidentally, *The Expositor* is ably manufactured.

In the *William Feather Magazine* which has just come to my desk, "Bill" says, as his opening shot, "If you have something to say, people will listen." It is true. If you have something to say, people will listen. They may listen once, or even twice, but if you leave them feeling that you have given nothing for them to carry away, it is not probable they will listen a third time.

Too much emphasis may not be placed upon sermon preparation, or preparation for any type of an address. Nor by "something to say" does Mr. Feather mean quantity of words. Unless with the words comes something to make one's hearers think, mental exercisers, minds will

become quickly dull and unreceptive for lack of that very thing.

Probably an editor, better than anyone else, is given opportunity daily to marvel at the use of needless words. If spoken words cost money, and printed words cost money, and the speaker as well as the publisher, had to watch expenses, I have an idea that congregations would be larger, more intent, more receptive, more satisfied generally than they now are. A thousand times better to say it in three words, subject, verb and object than to indulge in needless and profitless ornamentation and elaboration.

If you have a thing to say, say it. Say it as briefly and concisely as possible. Use simple words and watch results. It will mean far more preparation, for much padding will have to be scrapped, but it will mean sermons containing statements, positive, direct, concise, simple. This is, after all, what the congregation actually wants. Try it. Go over a sermon carefully. Delete the generalities, the circumlocutions, the trappings, for the specific, the direct, the simple and preach it as an experiment. It won't take long for the news to spread that you have something to say. Mr. Feather, backed by the experience of ages, says truthfully, "If you have something to say, people will listen."

JmR

SPRINGS UNDERNEATH

Recently, during a particularly hot spell, I dismantled a davenport, out at the house, not wishing to expose the entire piece to the daily sun. Taking the springs, a hammer and saw and several pieces of two by four, I fashioned, rudely what I figured would serve well as a bed for use on a porch during these hot, unbearable nights that dropped upon us unannounced.

When I had completed the job, I sat me down on the results of my effort, to rest and possibly admire my handiwork. It struck me that it seemed less comfortable than it had been, but a bit of thought quieted the doubt. It seemed harder, but could not be so, due to the fact that the springs and cushion were the same, only brought from the inside of the house to the porch.

I called the gentler half to view the work. She sat. She commented on the fact that it seemed hard. I satisfied her as I had done myself. The springs were the same. It could not be harder. That night when preparation was made to retire after a day of both mental and physical labor, I found her, who shares my hearth and home, lying upon the newly contrived bed, in convulsions of laughter. Without saying a word, she pulled back the mattress. At a glance I saw that I had bolted the spring into the rough two by four frame spring side down and that the mattress was resting upon half a dozen or so, tightly drawn steel straps, to which there was no give nor resiliency whatsoever. One night sufficed. The next day,

I reversed the arrangement, put the spring side up, instead of down, and find life a bit more cheerful and sunny.

I wish we might all discover, early in life, the truth involved in this little experience in furniture-building. Ordinarily we get rather far along in life when it finally dawns upon us that we have put the spring side down and are being bruised by the hardness of the arrangement. If your berth seems hard and uncomfortable, if a change in location grows more attractive as the days slide by, look to the springs, for you yourself may have turned them upside down.

J.M.R.

UNFAILING "A" POWER

The Cleveland Orchestra was playing in the new "shell" out at our Edgewater Park. Ten thousand lovers of good music had come from over the whole city to sit in chairs and upon the grass, under the trees, for an evening of heart's delight, offered them gratis by a generous metropolis. Cool lake breezes fanned in over the scene, after a hot day, bringing physical relief in addition to the spiritual solace afforded by an able orchestra.

I had found a cool spot on the porch, where the lake breezes still retained some of the cool of the water over which they had come. I too listened to the orchestra, which was playing a mile or two from where I sat. As I lay back in quiet comfort, enjoying the program of the masters, I rejoiced inwardly that it had not been necessary for me to be packed in with that 10,000 throng on such a night in order to enjoy music. I enjoy crowds, but not to the extent of being willing to be mauled about by one.

Radio reception was exceptionally clear for the time of year, and the fact that a heavy storm had been threatening. It was delightful. Suddenly I became conscious of a slightly foreign whistle in the cone speaker which was near. Gradually and noticeably it grew more loud. It was continuous. Finally all thought of the program was dashed from my mind and about the same time all sound of it vanished from the speaker, and the sweet sound of the orchestra was changed into the scream of one possessed.

I rushed to the set and turned it off. The battery was run down, and I was deprived of that which I had been enjoying and that which I take it, I needed most then. It could not have been so satisfying otherwise.

Fortunately our source of spiritual power can never run down and fail us, and heavenly harmony is for him who tunes in, so long as he stays in tune. It may be lost for a time. We may miss wonderful parts of a sublime program of the Master; yet it is always there for the one who wants it. Its source of power is unfailing.

J.M.R.

ON ORDINATION VOWS

An international treaty may prove to be a "mere scrap of paper." When it does, the fact hardly passes unnoticed. An ordination vow may prove to be of the selfsame nature. When it does, the fact should hardly pass unnoticed. In this world's scheme of things the man whose pledged word means nothing to him, should hardly be permitted to retain long a position, which, because of its very nature, must mean much to many. A pastor who preaches "Truth" for others to practice while he practices a lie and a deceit should be unfrocked. There are no two ways about it. There is no middle ground. His ordination papers should be recalled. The pulpit is no place for the hypocrit.

Aside from the matter of heresy, a matter which may or may not interest or be understood by the average layman, comes this matter of ethics which is understood. A minister, sworn to testify in court, to the "truth" is indeed a sorry specimen should it be proven he perjured himself regardless of his oath. Can it be said an ordination vow is less sacred, less obligating, than the oath taken in court before one is permitted to testify? Is one who violates his ordination vows, voluntarily taken, one whit more deserving of the respect of men than the common perjurer?

A minister may feel that "truth" has been shown to him which he must preach, even though it violate his ordination oath. Such cases have been known. There is no sin inherent in a changed belief or point of view, but there is sin and shame in flying one flag, wearing one uniform, and serving another. Wartime courts lose no time in dealing with such. Why should a denomination?

Ambassador Herrick, beloved of America and France, stands before those peoples as the Ambassador of the United States. How long, think you, would our government sanction his staying in office were he to deviate from what he knows to be the principles and policies of the country to which he pledged himself to be true?

Certainly a church has the right to recall one of its ministers, its ambassadors, pledged solemnly to uphold its teachings, should he so far forget his pledge and sacred obligation as to teach and preach other than that which the denomination teaches and preaches. We can have only high esteem, regardless of our denominational connection, for that denomination which knows what it believes, why it believes as it does and will not tolerate disloyalty to its doctrines on the part of its ordained representatives.

J.M.R.

Prohibition is the wrong word to use in connection with the Eighteenth Amendment. It should be known as the emancipation act—it has emancipated not only the individual who used to drink, but it has emancipated the country from the slavery of a sordid, commercial traffic in weakness.—Dr. W. Russell Bowie, of Grace Episcopal Church, New York.

Preachers and Preaching

The Christian Church at Long Beach, California, has done a very unique thing. At a recent meeting of the official board it was voted to compel the minister, George Taubman, to play golf two afternoons each week. A committee was appointed to see that the rule is enforced. This church is a very rare church. It does not work its pastor to death, and when by overwork he is broken, turn him out like an old horse to die of starvation. The board should be commended for its thoughtfulness.— *Christian Evangelist*.

Pulpit words are to a great extent professional. Experience does not lie behind them. The one who utters them does not realize the import of them. And yet he assumes that those who hear him are pledged to practice his teaching. There is much said about being crucified with Christ, but who is experiencing such a crucifixion?— *Western Christian Advocate*.

"The Colonial pulpits asserted their right to speak freely on policies of state, and the result was the arousement of the Colonies into a free nation. The pulpits of seventy-five years ago spoke freely on national issues, and the effect was the abolition of slavery. If the pulpits of today would be true to the American tradition, they, too, must speak out boldly on matters of social, political and international policy."— *Rev. Dr. Ralph W. Sockman, Methodist Recorder*.

Long pastorates are always suggestive of devotion and faithful service on the part of both pastor and people. When a pastor has spent many years with a church, and the church has grown strong under his ministry, it is pretty good evidence that he has been a hard worker, a student, devoted to the people of his church, and a faithful preacher of the pure Gospel of God. Nothing else would keep people and pastor together so long. Long pastorates do not belong to Americans alone. There is a Japanese Baptist church in Seattle, Washington, which has just celebrated its thirty-fifth anniversary. Its pastor began his work with the church when it was organized, and has continued with it for three and a half decades. The church has a membership of 300, property valued at \$65,000 and an annual budget of \$12,000.— *Presbyterian of the South*.

A CHURCH WITH THE RIGHT ATTITUDE

First Congregational Church of Wellsville, N. Y., has the right attitude toward the duties and responsibilities of its minister. The church has made it clear to the minister that he is not alone to serve the church, but also to serve the community and the county. It has been made clear that the church does not consider that in calling its minister it called him to a selfish service for the church alone.

As evidence of the sincerity of the church in its attitude, it has for several years released the

pastor for ten days of service at the Young People's Conference at Wells College, paying for the pulpit supply for the two Sundays during his absence and not deducting the time from his vacation. It takes the attitude that the minister is ordained to the Christian ministry which is broader than merely the pastorate of a church. Not all churches have such an attitude, as the director of the summer conferences can testify.

Furthermore, the church makes it perfectly clear that it wants and demands intellectual honesty in its pulpit. The pastor is given to understand that he has perfect freedom to say the things that he honestly believes, no matter how much they may differ from the opinions of people in the pews. That this attitude is a fact and not merely a pretty fiction has been brought to the test more than once. As a result the pastor feels a greater responsibility to think his way through and to give to his people that which represents his own honest, earnest thought.

The church has demonstrated its social vision by the giving of the use of its property to the school board without compensation, following the burning of the high school. For three school years now, the church has been seriously handicapped by the occupancy of the property, even the auditorium.— *The Congregationalist*.

Every church should be an Aaron and Hur Society, holding up the hands of its pastor. The church is not a worldly corporation. Its object is mutual spiritual edification, the presentation of truth to the world and the spread of religion. The pastor of a church is not a priest and he is not a spiritual policeman. He is called a "shepherd" because he feeds the flock of God. He is called a "bishop" because he superintends. He is called a "steward" because he is entrusted with truth for the edification of the people. He is called an "ambassador" because he is sent in his Master's name to represent him in offering gifts or terms to the people.

We have heard much about the kind of minister the people want. Let us think of the kind of people the minister likes. Or maybe we could put the thought better as it is expressed by the first sentence we used, Aaron and Hur Society, and ask how the people can hold up their pastor's hands. What can you do to help your pastor?

First, and most important of all, pray for him. This is your prime duty. Do it for his sake. Do it for your own sake. Do it for the church's sake. Do it for the world's sake. For this is the secret of pastoral success. Oh! what blessings descend upon your pastor when you begin to pray! Oh! what blessings descend upon you, upon the church upon the world, when you begin to pray for your pastor! How much your pastor needs the aid of the Holy Spirit! You may secure the Spirit's presence with him in answer to prayer. Pray for him through the week. Pray for him while he is preparing his sermons. Pray for him while he is

preaching. Mr. Moody used to say that the secret of his success in preaching for souls was that he was always supported by bands of praying people who carried him and his work to the Throne of Grace.

Then, too, love your pastor. If you pray for him you will love him, and if you love him you will pray for him all the more. It is an exceedingly great help to a pastor to be upheld by the love of a devoted and loyal people.

Hear your pastor, also. Be at the services to hear him. He prepares for you, and is helped and inspired in his work when he sees you present. When a wife prepares a dinner she expects her family to be present at the time of the feast. When the time of the church service arrives, you arrive. Be there. It is a great help. Encourage your pastor by constant attendance on the church services, both morning and evening. Make a special effort to attend the weekly devotional and conference meeting.

Encourage your pastor. If your pastor has said or done anything that has helped you, tell him so. A word of encouragement has helped many a discouraged pastor over difficult paths. Many a pastor never finds out how much he is appreciated until he is leaving the church. Had he been aware of the appreciation earlier he would not have sought a change of field of labor. Speak well to him. Honest praise never harmed any one. Speak well of him. Walk in harmony with him, second his suggestions, and do all in your power to carry them out. When he calls for workers, willingly and quickly offer your services.

Therefore, zealously co-operate with your pastor. A little girl once asked what is meant when a pastor is installed. Said she: "Do they put him in a stall and feed him?" "No," was the answer, somewhat cynical we confess, "they hitch him up to a load and make him pull it." We have read of a minister who dreamed about himself and his congregation. Maybe it was a waking dream, we can not say. But the dream was that he and his people together were pulling a heavy coach along a very muddy road. He was at the point of the "tongue," or "pole," pulling and guiding. The people were at the whiffletrees, at the wheels, and pushing behind, and the coach was really getting along quite satisfactorily. They were together making very good progress. But as the pastor was pulling, the coach, in his dream, began to slow up; it went harder and slower, and yet slower and slower. By and by it stopped. The pastor looked back to see what was the matter, and, to his surprise not one of his people was in sight. Passing the body of the coach he happened to open the door and look in. Behold there were all his people! One after another they had gotten in to ride. No, a minister can not pull the coach and the people, too. He can not pull the coach alone, without the aid of the people. We are glad to say that in the case of most of the churches the coach still moves. But don't you get in to ride. Help your pastor. Aid him in every way in your power, and with a hearty good will. In this year

of church work upon which you have entered, help him more than ever, to the utmost extent of your ability. Prove yourself a member of the Aaron and Hur Society. Prove yourself a real helper in the cause of your Master and his Master.—H.

Bulletin Board Slogans

If anything will go without saying, let it go.

The thing for us to work out is salvation from self-will.

The more we talk, the less we seem to know.

All that we do without Christ must amount to nothing at last.

Faith cannot imagine anything better than its present, except its future.

In our journey through life every state is temporary.

In our experience of the will of God every circumstance is satisfactory.

Christians have money enough even when they have none.

Christians live in a kingdom that is going on during a rebellion that is going out.

Abandon the attempt to square the circle of the course of this world.

The kaleidoscope turns daily and new social landscapes appear, but with the old bits of human nature.

Human nature can be modified by culture, but only Christ can change its character.

We propose eternal life as an end: Christ proposes it as a new beginning.

Christians are complete in Christ though not yet completed in Him.

Our religious works are wax works, but our Christian works are the fruit of our union with Christ.

Christianity meets people where they are and goes with them as far as it can.

Go on and be yourself and you will have plenty of company.

Faith is a change of mind, repentance is its first fruit, love its second.

Faith can accept trouble and turn it into peace.

Transgression cuts off the crop, but apostasy cuts down the tree.

The fight of faith is good, but the communion of saints is better.

Christ has died, the will has been read, let us go on and possess the inheritance.

Sin is one interruption in the course of nature, salvation is another.

God's will is done within and expressed without.

As to books and authors, it makes a great difference what minds one's mind associates with.

As long as God wills to suffer me I must suffer myself.

With all their knowledge men often do not know enough to obey.

All of Christ's thoughts were living thoughts.

You cannot do any good thing for nothing.

Of course, the creed that a man does not use is of no use to him.—Rev. Christopher G. Hazard, D. D.

Methods of Church Work

SEPTEMBER, 1927

Labor Day, September 5.
 Re-organization of Church Work.
 Farewells to Going Away Students.
 Opening of Schools.
 Welcoming Public School Teachers.
 Welcoming Students.
 The Sunday School Anniversary.
 Rally Day.
 Fall Greetings.
 Sunday School Teacher Training.
 Religious Education.
 Plans for the Coming Year.
 Fall Picnics.

LABOR DAY

Thousands of pastors will address audiences on some phase of the labor question on this national holiday. Many more will incorporate ideas and statements on the subject in the Sunday and Mid-week sermons and their printed messages. Many of us have preconceived notions relating to the general subject, depending largely on our own personal experiences and to some extent upon our reading and contact with others.

The term, "Labor," is often used in the narrow sense meaning the organized groups of workers who have banded themselves together for one purpose or another. The term "Capital" is used to describe an imaginary group of people who are supposed to be raking in great wealth from some source or another without expending any effort.

The terms *Labor* and *Capital* should be used with great care and sympathetic understanding in sermons and written messages. Every citizen who does honest work is a *Laborer* and should receive remuneration for his service. Every citizen who saves out of his earnings becomes a capitalist. It makes little difference whether one uses the savings in establishing and building of business, or whether one buys the stocks and bonds of another business, or allows the banks to invest the savings in an enterprise selected by the bank. The inter-relations of both sides of the question are very close. Most of us are both laborers and capitalists, and it behooves us to render service in an honest, conscientious way if we are to do our part in helping both sides of our cause.

Speakers and writers should be most cautious about making statements not based on fact. Our words are heard and read by many, and we rise or fall in the estimation of those whom we

reach, according to the weight and honesty of our statements. It was appalling to read bulletins and paragraphs sent out by well-meaning persons last year in relation to the Federation Meeting in Detroit. There are many sources from which one can secure facts on any phase of this great question. Any local library will be glad to supply reading material and references, if a speaker wishes to use illustrations from actual life.

RE-ORGANIZATION OF CHURCH WORK

Two glorious months of supreme effort just ahead! Will you help? General plans have been made, and definite plans will be made shortly for two months of intensive Sunday School and B.Y.P.U. enlistment, training, and enlargement work in our church. During the month of September an effort will be made to double our present organizations. This will call for many new workers who will need to be trained for the work.

The latter part of the month of September an intensive teacher training institute will be held during five nights of one week. This will be for those who are already working in our Sunday School and for those who have been newly enlisted. Another week will be set aside during the month of September for intensive training for our B.Y.P.U.'s. Will you help? You can help with your prayers, and by your enlistment for service when the time comes. Will you help?

* * *

It is time to begin thinking about our fall work. Plans are being made now to set aside the months of September and October for a campaign of intensive Sunday School enlargement work. Our church is not going to be content to just drift along with its present enrollment and attendance. With our present equipment we can take care of 1,500 average attendance easily, and with the proper kind of an educational building on the ground that we already have bought and paid for, this church ought not be satisfied with anything less than three or four thousand in average attendance in its Sunday School.

We need more workers, workers who will be willing to sacrifice for the Master's sake. The month of September is to be given to an intensive Sunday School workers' enlistment and training campaign. Every member of this church will be given an invitation to serve in our church work.

One week of that month will be given over entirely to teacher training, at which time all of our present force, together with those who will be enlisted during the month, will have the opportunity of training for better service. With this group of trained workers there will be launched

during the month of October an intensive enlistment and enlargement campaign.

A religious census will be taken, new classes organized, and a supreme effort will be made to increase the average attendance of our Sunday School to 1,500. Let us be praying about this matter, and let us be preparing our hearts now to do our utmost for God during these coming days.— *Bulletin, Third Baptist Church, St. Louis.*

Announcements are coming to *The Expositor* office of plans for all phases of church work from September through June, 1928. One 14-page folder announces plans for activities of every department for each week in the year, omitting the sermon themes. Another beautifully printed six-page folder announces most interesting sermon topics for the morning services through the year, even giving the text. One page is devoted to mid-week service topics, another part to the Sunday evening themes.

These folders are made of art board in pleasing tints, and are of a size to fit into a standard size envelope for mailing.

A number of pastors have worked out plans for the various departments of the work, and while the general announcements of plans are incorporated in the large folder outlining the plans for the church as a whole, each department has its own printed booklets listing the various activities and dates with the leaders names and places of meeting.

PARK STREET CHURCH

Boston, Mass.

On the Mount With the Master
The Attitude of Jesus Toward
Personal Problems, Perplexities and
Programs of Life
Friday Evenings

7:30

September, 1926 — September, 1927

Prepared by

Rev. A. Z. Conrad, Ph.D., D.D.

Only the praying Christian can be a growing Christian

"Let us therefore come boldly to the throne of grace that we may find help in time of need"

"Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you"

September 17

The Teaching of Jesus About Authority in All Matters of the Soul. John 14:6-14

September 24

How Would Jesus Make the Path of Life a Highway of Victory? John 14:15-26

October 1

According to Jesus What Brings Us Under the Smile of God and Keeps Us there? Matt. 5:11-16

October 8

Self Mastery and Self Effacement as Taught by Jesus. John 13

October 15

Jesus' Teaching About Forgiveness as Against Retaliation. Matt. 5:38-48

October 22

The Requirements and Rewards of Christian Living. Matt. 7:13-23

October 29

What Jesus Teaches About the Fatherly Love of God. Luke 15:8-10. John 14:21

November 5

Preparatory Consecration Service: What Jesus Claims to Be Now.

November 12

Foundation for the Great Cathedral of Christian Personality. Matt. 6:24-27

November 19

The Teaching of Jesus About Genuineness. Conscientiousness, Consistency. Luke 11:37-44

November 26

Jesus' Emphasis on Action in the Christian Life. Luke 13:6-7. John 6:28-29

December 3

Jesus' Doctrine of the Kingdom of Heaven and Kingdom of God. Mark 10:13-16. Mark 1:14-15. Luke 17:20-21

December 10

The Teaching of Jesus About Soul Vitalizing and Sustaining. John 11:25-26. John 6:47-51

December 17

The Teaching of Jesus About Self Investment for God and Humanity.

Luke 12:18-21. Luke 14:12-14

December 24

What the Story of the Babe of Bethlehem Means to Me. Luke 2:7-20

December 31

The Teaching of Jesus as to the Rewards of Loving Service. Luke 19:12-27

January 7

The Teaching of Jesus About Unceasing Vigilance. Matt. 25:1-9

January 14

Jesus' Exhortation to Put His Kingdom First. Matt. 13:44-46. John 12:24

January 21

Jesus' Teaching About the Use of the Tongue. Matt. 12:33-37. Matt. 5:33-37

January 28

The Mutual Obligations of Disciples as Jesus Sees Them. John 13:33-35. Luke 6:27-34

February 4

Jesus' View of Forgiveness and Fairness. Matt. 18:15-35. Luke 17:3-4

February 11

Perils of Presumption, and Eminence Through Humility, as Jesus Views Them.

Matt. 23. Luke 18:9-14

February 18

Jesus' Idea of Christian Citizenship, Privileges and Obligations. Matt. 17:24-26. Mark 12:15-17

February 25

The Lord's Prayer: Its Meaning and Use. Its Influence on the World. Matt. 6:10-19

March 4

Jesus' Teaching About Love, Loyalty, and the Life Everlasting. John 10:27-28. John 17:3. John 3:16.

March 11

What Jesus Would Have Us Do With Our Sins,

- Sickness, Sorrow and Trouble.
Matt. 11:28-30. Matt. 9:1-8
March 18
- The Teaching of Jesus About Winsomeness,
Worthfulness and Wilfulness. Luke 14:14-24
March 25
- The Attitude of Jesus Toward Gladness, Cheer-
fulness, Songfulness. John 14:27. Mark 6:50
April 1
- Jesus Presents Unmistakable Evidences and Un-
answerable Arguments for Reality of Christian
Life. Matt. 11:1-15
April 8
- The Teaching of Jesus About His Own Resurrec-
tion. John 11:25. John 10:11-18. John 20:26-31
April 15
- Earnestness, Enthusiasm, Edification, Example
and Exaltation. John 9
April 22
- Jesus' Teaching Regarding Life's Temptation.
Matt. 26:41
April 29
- The Limitless Resources of the Disciples of
Jesus. Matt. 7:7-23
May, June and July
- The Greatest Addresses of Jesus*
May 6
- Greatest Addresses of Jesus: I. The Life Superla-
tive. Matt. 5
May 13
- Greatest Addresses of Jesus: II. Prayer, Purpose
and Power. Matt. 6
May 20
- Greatest Addresses of Jesus: III. Generosity,
Graciousness, Guardedness. Matt. 7
May 27
- Greatest Addresses of Jesus: IV. Source and
Assurance of Eternal Life. John 3:5-21
June 3
- Greatest Addresses of Jesus: V. Graphic Portrayal
of the Last Judgment. Matt. 25
June 10
- Greatest Addresses of Jesus: VI. The Availabil-
ity of Infinite Resource. John 4:10-14 and 32-38
June 17
- Greatest Addresses of Jesus: VII. The Foldings,
Infoldings and Unfoldings of Infinite Love. John 10:1-18
June 24
- Greatest Addresses of Jesus: VIII. Measureless
Comfort in Life's Conflicts. John 14
July 1
- Greatest Addresses of Jesus: IX. Marvel and
Mystery of the Ingrafted Life. John 15
July 8
- Greatest Addresses of Jesus: X. Outlook, Onlook
and Good Cheer. John 16
July 15
- Greatest Addresses of Jesus: XI. The Glory of
Christian Service. Matt. 25:31-46
July 22
- What Lessons Has the Miraculous Draught of
Fishes for Today? John 21:1-14
- July 29
- The Miracle at Bethesda: Modern Bethesdas and a
Healing Christ. John 5:1-9
- August 5
- The Miraculous Cure of Blindness and the
Spiritual Application Today. Mark 8:22-26
- August 12
- The Miracle of Healing the Lad with the Dumb
Spirit: The Great Faith Lesson for Today's
Healing Programmes. Matt. 17:14-21
- August 19
- Miracle of Healing the Ten Lepers: Lessons in
Obedience and Gratitude. Luke 17:11-19
- August 26
- The Miracle of Healing the Centurion's Servant:
Superlative Confidence and Its Results. Matt. 8:1-12
- September 2
- The Miracle of Healing the Man Blind from Birth:
Overwhelming Evidence of Healing Power of
Jesus Today. John 9
- SPECIAL DAYS
- Thanksgiving Day*, November 25th.
Special Thanksgiving Service,
Sunday, November 21st.
- Christmas Sunday*, December 19th.
Lent Begins, March 2nd.
Palm Sunday, April 10th.
Holy Week, April 10th-April 17th.
Good Friday, April 15th.
Easter Sunday, April 17th.
Mother's Day, May 8th.
Memorial Sunday, May 29th.
- The Lord's Supper* administered the Second Sun-
day of September, The First Sunday of Novem-
ber, January, March, May and the last Sunday
in June.
- SEPTEMBER
- September is springtime in the intellectual realm. It is the time when new ideas shoot, new associa-
tions come and new ideals form. It is then that
the young child is usually first taken from the love
and tender care of the home and "set out" in
the public school for more sturdy growth and
development in education and democracy. It
is then that the change is usually made from grade
to grade and from the grades to the high school and
from the high school to the college or the uni-
versity. It is an inspiring month in the year. More
and more, the life of America centers about school
activities. Business is expected to improve
when school opens. Churches get new life and
enthusiasm as the students return. This church
welcomes this year the students who have come to
Galesburg for their college work and wants help-
fully to minister to them and to make their year
with us in every way pleasant and worthwhile
—*Baptist Bulletin, Galesburg, Ill.*
- GOING AWAY STUDENTS
- A gala day may be planned for the entertain-
ment of those of our members who are leaving to
study in schools away from home, and this plan
might well include the young men and women who
have begun the work of teaching in communities
away from their homes.

The tendency to cease church attendance and church work, after the connection with the home church is broken, may be stayed by making an effort to make the young people feel the need of their presence and support in the church regardless of the locality in which they may live. The young people's organization will find joy in planning a social gathering either in or out of doors with those who are to be away as the guests of honor. If any of them have worked in the Sunday School as teachers, or in the choirs or orchestra, these departments will accept joint duty and pleasure in helping to make a success of the plan. School colors and banners of the schools chosen by various honor guests may be used for decoration, and can easily be secured. Any group of young people represents talent in music and reading and will add as a feature of the program. Some serious thought on the privilege extended to the young people who are going away to school may well find a place on the program, but this must not be preachy.

Provide each student with a letter of introduction and recommendation to a pastor in the city where he is going.

WELCOME, STUDENTS!

We are happy to have the students of the University with us again. Every department of our great church organization extends a most cordial welcome to our student friends. A special word of greeting is extended to the Freshmen who are with us for the first time.

A number of letters have come to the pastor commending some of these young people and urging our workers to enlist them in our services. The pastor, educational director, deacons, and other leaders in our church will count it a joy indeed to know these students personally and serve them in every possible way. Our hearts are for the students.—*First Baptist Church, Tulsa, Okla.*

The following paragraph was printed in the weekly church bulletin for distribution to all worshipper on Sunday morning at the Presbyterian Church, Shawano, Wisconsin, the Sunday prior to the opening of school.

WELCOME!

In behalf of the Presbyterians of Shawano, we desire to extend through this bulletin a hearty welcome to all our public school faculty members. As we have many good reasons to feel proud of our beautiful city with its splendid school buildings and churches, we hope we will find many good reasons to be proud of you. If you find no other church of your choice in Shawano, you are very welcome to worship with us.

Rev. W. S. Benjamin, of Shawano, says: "Our city is about 4,000. Our church has 260 members.

There are six other churches in the city, and about 45 teachers. Last year all but one public school teacher attended one of the churches.

The following announcement was printed in the bulletin and distributed to all the teachers and to worshippers on Sunday morning.

The Faculty Members
Shawano Public Schools.

Dear Friends:

The Presbyterians of Shawano desire the honor of your presence on Sunday, August 30th, to the following functions:

Morning service of the church at 10:45;

Dinner at the homes after church;

Auto ride after dinner.

Please reply whether or not you can attend. Send the reply sometime before August 27th to Miss Harriet Pearl Humphrey, Shawano, Wis.

Cordially yours,

Rev. M. S. Benjamin, Minister.

HONOR THE TEACHERS



No. 215—50 cents

Pres. E. D. Kohlstedt, of Dakota Wesleyan, will speak tomorrow evening, Wednesday, September the 8th, at 6:45, at the educational banquet held at the Parish House.

You, as a community of men and women, will want to make this a great and helpful start to the teachers and the young people by attending with your friends. Coming? Another fine time to give education a new stride.

J. W. Zerbe, Secretary,
Colome, S. D.

THE SUNDAY SCHOOL ANNIVERSARY

This event may be planned early in the month of September. Well planned advertising will bring out nearly every member of the Sunday School and church and help toward getting momentum for the fall work.

The program may well be planned by the Sunday School teachers. If the pastor does it, the teachers will feel no responsibility and many will remain away from committee meetings as well as the actual program. Each teacher may be assigned to fill a definite place in the program, and the work of having the members of her class do their part will be hers.

Attention should be given to decoration of the place where the program is to be given. There should be cards or announcements delivered by

members of the school to every member of the church.

Announcements should be printed in the local papers, and in the church bulletin.

The printed program for the day of the anniversary may have the name of every child registered in the Sunday School, arranged alphabetically under the name of the class. The name of the teacher may be printed directly under the name of the class. This will call particular attention to any vacancy in the teaching staff, and may bring forth volunteers to fill the place.

A full list of the teachers' names may well appear on the first or second page of the program. This will call attention to the size and importance of your Sunday School organization.

The treasurer's report for the preceding year may well appear on the last page of the program, with a statement of the goal for the coming year. A careful estimate may be made of the number of new scholars available and each registered scholar urged to bring a new one. A well-churched community has a number of available students for each Sunday School and each accession will come naturally and should be a matter of special mention and rejoicing. A plan for this type of program will arouse much enthusiasm early in the fall and your annual Rally Day will find a going organization.

RALLY DAY

Careful planning is necessary to make the Rally Day program stand out as an event of the year. Pastors are everywhere emphasizing the Sunday School as a unit, rather than the individual member or class. If this is your plan, too much detail calling on individual members of the Sunday School may well be avoided. The class unit may be drilled by the individual teacher to fill a place in the program, seats may be designated and reserved for each class, and attention given to the work of the school as a whole.

Promotions may be made in a formal and dignified way, new scholars received formally by the class after presentation by the Sunday School Superintendent, and new teachers may be installed in formal way.

Much helpful material may be secured from church supply houses who specialize in Sunday School materials. The Denominational Headquarters of various churches, Wm. Dietz Company, Meigs Publishing Company, Standard Publishing, Goodenough and Woglom, and Woolverton Printing can supply programs, group songs, banners, buttons, class diplomas, stars, cards, invitations, doorknob hangers.

GET OUT OF THE RUTS

Rally Day Will Help

"If we could only get our school out of the rut, I should be more than happy." Thus said a superintendent recently in one of the county conventions of a great Sunday School state. Ruts are a menace to work of any kind, and the fellow who permits himself to be thus limited is in a precarious position. It seems that many people

are afraid to venture. They must always follow the beaten tracks, having little or no initiative, one of the most valuable of personal virtues.

Business men in the same line used to call one another names, make faces at one another, and cut and slash prices in order to try to overcome competition. Nowadays they band themselves together, meet periodically, exchange views, plan campaigns, and this co-operation has been far more advantageous than the old method of knifing one another. Not all Christian workers in a given community have proved themselves so wise. — *Community Bulletin, Inglewood, Calif.*

GREETINGS

Dear Friend:

Oh, for a megaphone as big as the Washington monument, and the voice of an archangel behind it to shout that the summer with its heat and its humidity is past, the vacation period is happily ended, and the welcome time for work is here again. In the absence of such accessories, we thought best to just sit down and write you a short letter.

The time for a forward move in our Sunday-School is at hand, and our first forward move will be backward. Beginning with:

Next Sunday, September — , the Sunday-School Will Meet at Half Past Two O'Clock in the Afternoon

Nothing would please me better than to be compelled to announce next Sunday:

"All classes have all their members present today."

Maybe there are some of your neighbors who do not attend any Sunday-School. Tell them about "our Sunday-School;" or better still, bring them with you and show them "our Sunday-School," and then ask them to come with you every Sunday.

Thanks to each one of you who did anything to make "our Sunday-School" the success it was during the past very trying summer period. What a hot summer it was! But we not only lived through it; we managed to do some work. And what a blessed work Sunday-School work is! And now that the cool of autumn has come, it is for us to do more and better work of that same blessed sort.

Yours for Christian Service and Fellowship.
— *Rev. W. F. Stough, Lutheran Church of the Atonement, Philadelphia.*

SHELTON CONGREGATIONAL CHURCH

Shelton, Conn.

"The Friendly Church"

September, 1926.

Dear Fellow Member —

This is just a reminder that vacation is over and an invitation to *start right* in on our Fall Rally Week Program. Every Department of our Church will begin its work during the week of September 12-18, as follows:

Sunday	9:45 — Everyman's Class
	9:45 — Church School
	10:45 — Communion Service

Monday	6:30 — Christian Endeavor
Tuesday	7:30 — Church Council
Wednesday	7:30 — Y. M. Association
Thursday	7:30 — Boy Scouts
	3:00 — King's Daughters
	6:30 — Everyman's Supper
	7:30 — Choir Guild
Friday	3:00 — Missionary Society
	7:30 — Wetomachick Camp Fire

OTHER CHURCH EVENTS OF INTEREST

Sunday 19th — Children's Service
 Sunday 26th — Young People's Service
SUNDAY, OCT. 3, RALLY DAY FOR CHURCH AND CHURCH SCHOOL
 Sept. 20th — Anniversary Reception
 Oct. 12th — Columbus Social

Yours in Christian Service,
 Arnold E. Look, Pastor.

A GOOD BEGINNING

September will be Home Coming Month in our church program. Let us plan to be present at every service. Sunday will be Home Coming Sunday for our treasury. Let all vacation dollars come home upon that Sunday. October will be Rally and Stewardship Month. Christian Stewardship is based upon the following principles: 1. God is the owner of all. 2. Man is a steward and should treat all that he has as a sacred trust, for which he is accountable to God. 3. God's ownership and man's stewardship should be acknowledged by the contribution of a definite portion of his time, energy and possessions to the special service of God. 4. Faithfulness in our stewardship is the only adequate expression of gratitude and loyalty to Jesus Christ, our Saviour and Lord. Will you make these principles a guide for your life?

Coming Events

Junior Christian Endeavor picnic at Willard Beach.
 Ocean Park Summer Assembly for Young People.
 Ordination service for our Assistant Pastor by the Central Square Church in our auditorium.
 Our Assistant Pastor begins his services with us.
 Mr. Jacobs will preach at both services. Let us greet our Pastor with large congregations.
 Home Coming Day.
 The Bible School will resume its class sessions.
 Rally Day for all departments of the Bible School.
 Response Sunday for Women's Society Golden Anniversary.— *Bulletin, First Baptist Church, Portland, Me.*

Rally Day is only one week off. The attendance goal has been set. Last year the count was 471. This year we will break another record by going over the 500 mark. The offering will go for the program of Religious Education in our own church. Our Pastor, Mr. Carman, will celebrate his birthday on that day, the 26th, and will put his birthday offering in. Come and help him count the coins, find out how old he is. This

Rally Day Service will include the promotion of children from departments and the presenting of Bibles. The church orchestra will play. One service, Sunday morning beginning at 10 a.m. No separate preaching service.— *The Baptist Bulletin, Galesburg, Ill.*

AN INVITATION

WEST NEWTON, PA.

Invites You

September 26, 1926

CONGREGATIONAL

SUNDAY SCHOOL

CHRISTIAN ENDEAVOR

RALLIES

Communion, October 3rd

RETURN to your true place

AWAKEN to opportunities

LIVE the Gospel Life

LAUNCH forth into service

YOKE up with church fellows

Fall Motto

Fitting life for service and

Fitting service into life.

"BE BACK" MONTH

September will be "Back to Sunday School" month in our Sunday school. General plans have been made, and definite plans will be made a little later when some of our department superintendents who are out of town, have returned. We are going to try this fall to enlist every member of the church in some department or class of our Sunday School. Also an earnest effort is going to be made to enlist the more regular attendance of the 2,000 we have already enrolled in our school. Every member of the church will be urged to help us raise our present average attendance from 1,100 to at least 1,500 by Christmas time. Let us all help.

* * *

Make Rally Day Enlistment Day
 and

Pay Up Day

Rally Day brings us all home. It is not a day just for singing and shouting, but for business. The King's business requires thought and enthusiasm and action.

Enlistment Day! It is a day to enlist all our people in the Sunday school, in church attendance and in specific tasks for the Kingdom. We need and call for recruits in every department of church work.

Pay Up Day! Our third payment on the \$30,000 Debt falls due on that day. We have reduced our debt to \$15,000 by the glorious way in which our people have been meeting their pledges. Now we must attack the \$15,000 that remain, so that we may be absolutely free of debt when we celebrate our Diamond Jubilee in December.— *Bulletin, Third Baptist Church, St. Louis, Mo.*

PROMOTION DAY

Next Sunday is Promotion Day in Our Sunday School — One hundred and twenty-five of our boys and girls will be promoted into another department. Each of these boys and girls will receive a card during the week reminding them that they are expected to be present and receive their diploma and to take part in the exercises of their department. The parents are requested to help us by seeing that their children are present and on time and *you come* with them. We cannot overlook the fact that with each promotion day our boys and girls are one year nearer manhood and womanhood, and that they are passing out of the plastic periods of their lives. This should move us to help them form habits and ideals that will make of them noble Christian men and women. The entire school will assemble in the auditorium for these exercises.—*Church Chimes, Louisville, Ky.*

RALLY-PICNIC MUCH ENJOYED

About five hundred members of the congregation of the Methodist Protestant Church, and members of the churches in the district attended the rally and picnic held at the Cambridge City Park, Thursday afternoon.

A very interesting programme was presented, followed by a picnic supper. Music was furnished by an orchestra composed of members of Class 17, of the Sunday school and the invocation was pronounced by the pastor, Dr. George H. Miller. Rev. George Shurtz, of Morgantown, W. Va., gave an excellent address and told of the building of a new church in Tiffin, during his pastorate there.

Attorney James Joyce gave an interesting talk, relating the four corner-stones of life as being Home, Church, School and Government, and stressed the importance of the church life.

Musical selections, both vocal and instrumental, were also enjoyed and the programme closed with remarks by Dr. Miller.

A large number of subscriptions were paid to the church building fund. At 6 o'clock all enjoyed a bountiful picnic supper.

The members of the Ladies' Aid served picnic suppers, realizing a neat sum, which will be applied to the building fund.—*Exchange, Cambridge Springs, Ind.*

RALLY DAY PICTURE

The Rally Day picture will be a great prize in years to come. You will want one of the pictures sure. Think of the joy it will bring as the years go by to recall the happy fellowship of friends, many of whom then will have gone to their reward. Such a picture is a rare treasure, and we have arranged to secure them at the remarkably low price of \$1.00 each. Place your order with one of the ushers.—*People's Christian Church, Dover, Del.*

ARE WE GIVING OUR BEST?

Frequently we hear the statement, "I know I am not doing what I should with my Sunday school class, but I just cannot give any more time to it, there are so many other things that demand my attention." In the final analysis could we not eliminate some of the "other things" and make more time for the most important thing of all — getting the Word of God into the hearts and homes of those in our classes? Dr. Alexander Whyte says, "Unless love to God and to man unless self-forgetfulness and self-conquest lay at its root, the most far-sounding deed that ever any man did was but dust and ashes, and far less than that in the sight of God."—*Bulletin, Third Baptist Church, St. Louis, Mo.*

SUNDAY MORNING TEACHER TRAINING CLASS

Conducted by Mr. Paul Stetson, Supt. of Dayton City Schools

This is the greatest opportunity presented to any church in the country, with such a capable conductor and staff of professional teachers.

Only those who are looking to the work of teaching in the Sunday School are eligible for this class. The number also is limited — the superintendent says fifteen.

I desire to enter the Class, and express my purpose to fit myself for teaching in the Sunday school. I promise to be faithful in attendance, and do my utmost in studying the lessons outlined to the Class.

Name

Address

(Fill out and hand to the Educational Director)
—*The Courier, First Baptist Church, Dayton, Ohio.*

PLANS FOR THE MONTHS AHEAD

Many pastors have adopted the policy of calling a meeting of all the leaders of the departments of their church work, early in September, with a view toward getting the plans for the year ahead worked out in detail and put into printed form. There are several forward-looking ministers in the country who have these meetings early in the spring. This gives opportunity to work out the plans for each department and have the matter in printed form for distribution at the opening of the fall season.

After the heads of all departments have been appraised of the plan to be carried out, each leader appoints a committee in his own branch of the work. This committee works out a schedule of aims and dates for the months in the year. The aim for each month should be stated, under that aim should be given the dates on which meetings are to be held, where, the hour, and the leader and subject. Taking the months from September through the year will provide the committee with a real piece of work. The incentive for loyalty and hard work created in any branch of the work by the mere presentation

of a year's program with a definite goal to be reached is hard to estimate.

The various committees should be asked to present their worked-out plans to the Educational Director, who will assimilate the plans for each department with that of every other and have the whole printed in one folder. Each member of the church will be supplied with one of these folders. This plan will create wholesome respect in the minds of the people, particularly the business men of the community who plan their own undertakings in this way. A smaller folder should

be made for each department of the work, containing just the outline pertaining to a given department. For example, there should be a small folder giving the complete outline of the schedule of aims and meetings of the young people's department.

The expense of the printing of the complete folder and the department folder should be met by the departments included. The proportion should be divided according to the number of pages of printed matter a department has.

For Your Church Bulletin

In an editorial in the *Western Recorder*, of last week, under the heading, "Negligence in Giving Church Letters," the Editor in referring to the serious way in which all Christian workers should apply themselves to their tasks says: "One of the difficult problems of church life is to find people whose devotion to their Christian faith is such that they will give the same faithful attention to the duties which they agree to perform in the non-salaried service of their church that they give to their own business or to the business of some man who pays them a salary for secular work. A Christian who accepts a position of service in his church and then deliberately takes care of it only in a run-down-at-the-heels way that would cause him to be thrust out of any business where secular interests are concerned, is showing small devotion to the Lord who saved him, and small consideration of his obligations to his church which trusts him."—*Church Chimes*, Louisville, Ky.

THE WORKINGMAN'S CREED

I believe in my job. It may not be a very important job, but it is *mine*. Furthermore, it is God's job for me. He has a purpose in my life with reference to his plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claims as a specialist that I make for myself. In the end, the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me — true to myself and to God who intrusted me with it.

I believe in my fellow-man. He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because, if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellowmen — and myself. I can't go back on either of us and be true to my

creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which cannot be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other spot in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in today. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today.—*First Baptist Bulletin*, San Diego, Calif.

EDUCATION!

Francis Asbury did not have the benefit of any large amount of early educational advantages, and yet he became an educated man. He made diligent use of all the means of getting information. He employed every spare moment in intellectual culture. He got up at 5 o'clock in the morning to read and study. His rule was to read a hundred pages every day. With so many other things to do, it is a marvelous achievement. He continued this reading habit for nearly fifty years and must have read something like two million pages.

He set an example for all men who have never had the advantage of a college education. A few great books and the will to employ the fleeting moments otherwise usually lost, lift the mind out of the ruts of the commonplace and trivial. Such a course of mental application for a few years will lead a man out of the narrow paths of provincial thought and place him in the royal highway of the world's great thinkers. Washington, Franklin and Asbury were not college trained men but their work and influence will abide through the centuries yet to be.—*Southern Christian Advocate*.

Patience is a beautiful trait, but it is not worn oftenest by those who walk on life's sunny side in silver slippers. It is the product of days of adversity. "The trial of your faith worketh patience."—*Exchange*.

Evening Services

LAMPLIGHTERS

An unusually attractive evening service was worked out by one of our pastor readers. The text chosen was from 1 Kings 2: "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man."

The opening of the public schools, new life in the Sunday school, and young men and women going away from their homes to attend higher institutions of learning, gives an opportunity for demonstrating the close co-operation in the work of the Home, the School and the Church in creating the Christians citizens who will do the work of the morrow.

The theme of the service will be; "The parent, the teacher, and the pastor are humble lamp-lighters at the altars of God. He has placed the candles, His precious little ones, in our care and the duty of lighting the lights of understanding is ours. We, through the home, school, and church keep the wicks trimmed. We must not aspire to shine, rather let us be prepared to sit down before we have risen, so these youthful lights among us may learn to "Shew themselves as men."

The service may be planned to bring out through dramatization what share the three Christian institutions have in the great work of training the young. A parent may speak for the home, a teacher for the school, the pastor for the church. Or, you may have the whole service planned and carried out by the young people.

BEGGING FOR QUESTIONS

Marion Wathen wrote, some years ago, a paragraph about a young woman who visited the kitchen of neighbor's house, and was distressed because she found the neighbor preparing breakfast cereal in a frying pan. She had never seen cereal cooked in a frying pan. It was not the regulation way of preparing it. Therefore, she decided it was the wrong way. But to her surprise the dish tasted just the same. If she had not seen it made, she would not have thought for a moment that it had been prepared in any other than the regulation way in the conventional pot. There are lots of things in life that may be likened to this incident. They turn out well, but have not come into being through the regulation methods.

A pastor in an eastern city deplored the lack of attendance at his evening services. He prepared good sermons, paid each member of his quartette, paid the janitor to keep the church aired in summer and warm in winter, but there were never more than a handful of hearers. He was a man hard to discourage, and he decided to make one last effort to arouse interest in the evening service, before settling down into the rut of talking to empty pews.

The Boys' Choir met for practice every Friday

evening, and the pastor was on friendly terms with all of the boys. He attended the practice regularly, and one evening the idea came to him that he might reach his people through these boys. He asked them to stay for a business meeting after the Choir practice.

At the business meeting, he asked them if they had any questions to ask about church or civil matters which they did not understand. Several hands went up, and he wrote down the questions as they were given to him. He asked them about the discussion of questions in their homes with members of their families, and many on which no conclusion was reached were given to him. He told the boys that he would talk about these questions the next Sunday evening, and asked how many would be willing to stay for another business meeting on the following Friday night after Choir practice. All were willing.

The pastor then set himself the task of grouping the names of the church membership roll so that each one of the 35 boys in the Choir would have a given number of names near his home. These he would present to the boys on the following Friday evening with the request that each boy visit the families whose names were given to him, and ask each one to give him some questions for the pastor to answer. The questions were to be important to the person asking them, and they might be written out and sealed with the name of the person asking them, or they might be given without the name.

The pastor wrote a letter to the members of his church, telling them he would answer the questions named in the letter on the following Sunday evening. For the first list, he used the questions given him by the Choir boys at the first business meeting. The letter was reproduced on his duplicating machine, and mailed out. The boys had, of course, helped the cause by talking about the plan in their homes and to their companions, and the result of the letter and the help of the boys was that he had more than a hundred people out the first Sunday evening. He announced the plan of answering important questions for any person present, provided the questions were given to him in writing and time allowed for him to secure reliable information on the subject.

After several months, he received a number of interesting letters from persons outside of the church membership who had been present at the service. Some agreed and some disagreed with his answers, but all were interested in the plan, and several of them were won over by answers made to other questions.

The pastor made an unflinching rule of relating the questions asked of him to the teachings of Scripture and Christian doctrine. The membership has grown one-third, and the church is of interest to the members in the evening as well as the morning. Of course, the pastor has given due credit to the work of the Boys' Choir, and their regular attendance and zeal helps the pastor to keep up the strenuous work.

DIFFICULT THINGS IN RELIGION

Is the general theme of a series of sermons that will be delivered by Rev. H. Plantikow, pastor of the Oakland Avenue Evangelical Church. Come and hear them.

"Nonconformity."

"Going the Second Mile."

"Loving Our Enemies."

"Apostasy: Why?"

"Sufferings and Misfortunes of Christians."

"Unto You it is Given to Know the Mystery of the Kingdom of God."

THE VESPER CLUB

One Sunday evening members of the Agoga, Fidelia, and Amoma classes met at the church and formed an organization known as the Vesper Club. The club will meet each Sunday evening from 6:30 to 7:30, and will, once each month, meet at 5:30 for supper and a social hour. The organization is intended to include all the classes of the Young People's Department, and the Gratia Class of the Adult Department.

The purpose of the Vesper Club is to give the older young people of the church an opportunity to have a pleasant social and religious hour, in which they may freely discuss topics of general interest. The meetings are to be conducted as an open forum, having each week some topic for discussion which will be announced in advance.

We should like to have a large attendance, as they have promised an interesting program. The meetings will be held in the gymnasium of the church.—*Bulletin, First Baptist Church, Terre Haute, Indiana.*

What the Readers Say

Waverly, Illinois,
July 1, 1927.

Gentlemen:

My subscription expired for *The Expositor* with the April number. I had not intended to renew my subscription again, as I have taken it for several years. However, as each month came after that, I began to miss my *Expositor* and when you continued to send it to me, I was very happy. I feel I cannot get along without it. Enclosed is a blank filled out, and a money order for \$4.25. You may date my subscription from the April issue.

Yours heartily,

John B. Houser,

Minister,

First Congregational Church.

Has any pastor-reader had any experience in purchasing wall paper as described by Rev. Pohly? Or Rev. Machley? We have suggested the designs be stenciled on the walls.—Eds.

* * *

Sebewaing, Mich.,
July 8, 1927.

Gentlemen:

Can you give me any information regarding firms who make a specialty of paper letterings, or wordings, of Scripture phrases for decoration

of church auditoriums? We are planning to redecorate our church (paper the walls), this summer, and would like such letters or words as: "How Amiable are Thy Tabernacles," "The Lord is in His Holy Temple," etc.

If you can understand this letter, and put me next to some firm, I shall appreciate it highly.

Very sincerely,

F. L. Pohly.

* * *

Delta, Penna.,
July 21, 1927.

The Expositor:

At one of the churches on my field of labor, the Ladies' Aid Society decided to refinish the interior of the church, which was done by putting on new paper and refinishing the woodwork.

Since that time we have been trying to find a suitable medallion, such as a cross and crown, or other suitable subject to place at the rear of the pulpit.

Thinking that you might be able to furnish me some information as to where such emblem might be purchased, I write to you.

I enjoy each succeeding number of *The Expositor* very much and always look forward to the next one.

Thanking you in advance for any information you may be able to give concerning the matter above. I am

Yours in His Name,

Rev. L. P. Machley,

Evangelical Pastor,

R. D. No. 1

Delta, Penna.

Hints

A booklet of outlines for Young People's Classes and Clubs has been made by Harry Thomas Stock, Young People's Secretary of the Congregational Education Society, which should be of great help to the leader of such a club. The booklet is paper-covered and contains material on topics of interest to the young people of today. If you are interested in having a copy, write to the Pilgrim Press for price and description.

A one-act play, called, "The Return of the Prodigal," by Elma E. Levinger, may be of interest to *Expositor* readers. The playlet was the winner of the 1924-25 Religious Drama Contest of the Drama League of America, and was published by the Pilgrim Press, price 50c.

CAMP LEADERSHIP

J. W. Frederick Davies, Director of Religious Education of the Congregational Church of Winnetka, Illinois, has put in book form his ideas on the value of camps and camp life as a character builder. The book is bound in cloth, \$1.50, and may be ordered from the University of Chicago Press. Ask for "Ourdoors with Youth," and you will have ideas on every phase of camp leadership, including Vesper Service.

Gold-Mining in the Scriptures

The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

FIRST THINGS IN CHRIST'S MINISTRY

It is not our purpose to discuss questions of chronology, nor to construct a Harmony of the Gospels, except in so far as may be needful to understand Christ's words; but for this month we will assume the priority of Mark, and follow his order.

1. Christ's First Public Gospelling. Mark 1:15.

Ehlthen ho Iehsous eis tehn Galilaian, kehrussohn to euaggelion tehs basileias tou Theou, kai legohn, Jesus came into (the) Galilee, heralding the Good News of the kingdom of God, and saying:

"Hoti peplehrohtai ho kairos, (That) filled to the full is the appointed time, kai ehggiken heh basileia tou Theou, and very nigh hath the kingdom of God approached: metanoeite kai pistuete en toh euaggelioh, change your state of mind and believe in the Good News."

When Jesus began to preach as the Prophet of a New Dispensation, what was His own thought as to His mission, His message, and the men to whom He was to preach? Clearly, He thought of men as wrong in estate, and needing to be righted; as wrong in mind and needing to change about. He thought of His own message as a great new offer of that which would save; a divine proclamation of spiritual life. He thought of Himself as the only Bearer of the Good News from God, in its saving fullness.

Christ's own conception was of course the true one; equally of course, that conception is to be regulative for every messenger of His. Hence Christ's first public gospelling supplies today the norm and model for every Gospel sermon — Men recreant; God merciful; a Way of Life offered; Repentance and Faith the *sine qua non* of salvation; a loving Appeal, "Come!" So Christ's regal call echoes down the centuries; so must it be echoed today by us.

2. Christ's First Summons to Personal Surrender. Mark 1:16, 17.

Peripatohn de para tehn thalassan tehs Galilaias, eide Simohna kai Andraon ton adelphon Simohnos ballantias amphiblehstron en teh thalasseh; ehsan gar halieis, And strolling along beside the sea of Galilee, He saw Simon and Andrew the brother of Simon, casting a net into the sea; for fishermen were they. Kai eipen autois ho Iehsous, And quoth to them Jesus, "Deute opisoh mou, Hither! Come after me, kai poiehsou humas genesthai halieis anikropohn, and I will make you to become fishers of men!"

Jesus already knew who they were and where they were; and though His steps were leisurely, they were inevitable. Behold life's choice and destiny drawing upon the two men!

The two fishers already knew something of Jesus, who and what He was; knew enough to make decision intelligent. And all of a sudden the call comes, "*Deute! Hither! Fish hunters, are you? Come now after me; you shall still fish, but for finer game, and gain grander quarry.*"

In a moment the decision is made; life's die is cast. And, Oh, the deep powers and principles, psychological and spiritual, which are revealed as by lightning flash in that moment of time! So the lesson comes to us:

"In simple faith like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee."

This will furnish the spiritual supplies for a most appealing sermon, seeking to call souls to the choice of Jesus as Lord and Saviour. But even more fittingly will it set before young men the call of the Master, that they choose the Gospel ministry as their life work. For Jesus is still summoning choice young manhood to leave all earthly pursuits, forsake all secular ambitions, and share with those young Galileans the inspiring toils, the heroic sufferings, the soul satisfactions, and the glorious rewards, of preaching the eternal Gospel unto all the ends of the earth.

Many such sermons are needed from the ministry today!

3. Christ's Command of Authority. Mark 1:25.

Kai epetimehseh autoh ho Iehsous legohn, And Jesus rebuked him saying, Phimohthehti, kai ekselthe eks auton, Silence! and get yourself out of him!"

Jesus had already met and made conquest over the Prince of the evil spirits, in that wilderness temptation; henceforth the satellites of that fallen Prince must cower and whimper before their Captain's Conqueror. "*Kat' eksousian kai tois penumasi tois akathartois epitassei, kai hupokousin autoh, With peremptory authority even the spirits, yea, the unclean spirits, He orders around, and they pay quick attention to Him!*" (Compare our modern phrase, They "sit up and take notice," when He speaks!)

Any man who does not try to emasculate the Bible account by de-personalizing the demon, minimizing the miraculous, and converting this incident into a case of psychotherapeutics, will find here the theme for a thrilling sermon on, Christ the Great Physician, with Divine Power to Cure Body, Mind, Soul.

4. Christ's Appreciation and Avoidance of Popularity. Mark 1:38.

Though Jesus knew the value of public interest, and sent men before Him to arouse it, He shrank from mere popular adulation.

Kai prohi lian anastas eksehlthe, kai apehlthen eis erehmon topon kakei prosehucheto, And in the morning long before daylight Jesus rose and went out, and going to a lonely spot began to pray. *Kai katediohksan auton ho Simohn kai hoi mei' autou; kai heurontes auton legousin autoh, Hoti pantes zektousi se,* And Simon and those with him went hunting everywhere; and finding Him they said, "Everybody is looking for You!" *Kai legei autois, Agohmen eis tas echomenas kohmopolis, hina kakei kehruksoh,* And He said to them, "Let us away somewhere else, to the country towns adjoining, that I may herald my Message there also."

They who most need a sermon from this text are not the people, but evangelists and preachers! Few temptations are so insidious, and so likely to ensnare a true-souled public man, as the longing for popularity disguised as a holy desire to do much good. But here, as always, Jesus is our teacher and our defence. He knew absolutely how to distinguish between hungry souls and curiosity seekers; He longed for crowds of the former, He abominated crowding thousands of the latter. Let us learn of Him!

5. That Tenderest Heart of Jesus Christ. Mark 1:40-41.

Individual cases of Christ's healing are recorded, among thousands of unrecorded ones, each for some special purpose. This one seems to have been written down because of the delicate touch of sentiment in it.

Kai erchetai pros auton lepros parakalohn auton

kai gonupetohn legohn autoh, Hoti ean thelehs, dunasai me katharisai, And there cometh to Him a leper beseeching Him, kneeling to Him and saying, "(That) If Thou be willing, Thou art able to cleanse me!"

There was that in the childlike confidence of the suppliant, and in his special need, which touched the tender heart of Jesus more deeply perhaps than usually. The very form of the request seems to have been peculiarly poignant: "Rabbi, Master, Oh, I am sure of your power; if only I could dare to hope that you are *willing!* Would to God that you were willing to put forth that glorious power of yours for poor, unworthy me!" And as Jesus looked gently down into that eager, appealing face, sunbeams of expectant hope and shadows of anxious fear chasing each other across the speaking countenance as sunshine and shadow follow one another over an autumn field, the Master responded with quick sympathy, *Theloh. Katharisthehi!* "I am willing. Be clean!"

Two words in the Greek express the five in English; but whether in Greek or in English, the Master's simple answer goes straight to the heart of every reader, as His puissant command instantly and forever banished the leprosy from the man who kneels before Him.

That this delightful incident in the life work of the Master furnishes theme for an alluring and beautiful sermon, is evident to him who has eyes to see such things; and that the story reveals the sympathetic tenderness of the heart of Jesus with peculiar grace is quite as evident to responsive hearts. May the pastors who read this page find all this and more actualized to them in preaching to their eagerly responsive people a choice sermon upon this story of the heart of Jesus Christ!

Pulpit and Pastoral Prayers

A CHURCH PRAYER

"Father of all mankind, We pray that to this church all thy children may ever be Welcome. Hither may thy little ones love to come, and the young men and maidens, to be strengthened for the battle of life. Here may the strong renew their strength, and win for their lives a noble consecration; And hither may age turn its footsteps to find the rest of God and light at eventide. Here may the poor and needy find friends. Here may the tempted find succor, and the sorrowing find comfort, and the bereaved learn that over their beloved, death hath no dominion. Here may they who fear be encouraged and those who doubt have their better trusts and hopes confirmed. Here may the careless be

awakened to a sense of their folly and guilt, and to timely repentance. Here may oppressed and striving souls be assured of the mercy that triumphs over sin, and receive help to go on their way of rejoicing: through Jesus Christ our Lord." Amen.—Rev. W. R. Thompson.

THE OPENING OF SCHOOL

Give added strength and courage, O God, to the parents who are permitting their little ones to leave the shelter of the home for the first time to begin work in the schools provided by this community. Take away the feeling of emptiness and loneliness from the hearts and homes of these parents, caused by the absence of the children during the hours of the day. Put into their hearts,

O God, a feeling of trust and confidence in the work of the teachers who have the children in their keeping. Fill the hearts of these parents with gratitude for the bodily growth and health of their children, and for Thy gracious protection which now makes it possible for the little ones to go forth to begin the great work of learning to be useful citizens.

Give these parents grace to remember Thy will in the training of the little ones, and cause them to exercise most diligent care in the teaching of Thy Word, so we may have, in the days to come, men and women to carry on the work of the parents in bringing nearer Thy Kingdom on earth. Amen.

* * *

Bless the work of the teachers who have come to us to carry forward the work of training our children. Cause them to remember hour by hour how important their work is, how an impression made upon the child mind may make or mar the coming years of that life.

Give these faithful workers to know they have the love, esteem, and good will of all the people of this community; that we expect great things of them, and we know they will not disappoint us.

Give them grace, O God, to lend their hands to the teaching of Thy Word, thereby setting a worthy example to the young people of our community. Make their daily tasks a joy to them, and reward them according to Thy will. Amen.

* * *

It is again the season of the year, dear Lord, when many of our loved ones are taking themselves off to schools and colleges at a distance. We have known hour by hour and day by day what their programs have been, and we have rested in our belief that all was well with them. We have tried to be worthy of Thy gracious protection of these our children as they have gone about their work and play.

Now, when they are to be away from us months at a time, we trust Thou wilt continue Thy ever-present care. Arm them, O Lord, with a sense of danger and wariness when there is likelihood of their being led astray from the path Thou hast chosen for them. Guard them in the classroom so their faith in Thee may not be disturbed. Guard them in their play, so they may come back to us as hopeful, clean, and full of happiness as they are upon their going.

It is hard for us, O Lord, to give up these loved ones, even for a time, and we do so believing the opportunity at school will fit them more fully to carry out their part of the work of the world. If it be Thy will, we pray Thou wilt lead them into a field of Christian service. As we are Thy children, so are they, and we pray Thee keep watch over them. Amen.

THE LABORER

Grant us, O Lord, an open mind and understanding heart, so we may be willing to share with others the good that has come to us. Let the man or woman who has plenty of this world's goods be willing to share with others according

to the hours of toil required of them. Likewise, permit the man or woman who labors at a task assigned by another to be diligent in doing the work, to be grateful for that which is received, and anxious to lend hand and voice toward creating sympathetic understanding among others.

We know from Thy teachings that we are required to be faithful in little matters, before we may expect to be entrusted with great responsibility, and we humbly seek Thy help in doing that which is assigned to us. As employers of others, we recognize that we have in our keeping the happiness of many who are not directly associated with us as well as those who are helping with our work day after day, and we ask that we may see clearly what Thou wouldst have us do. As workers in the employ of others, we know the well-being of the enterprise depends upon each man or woman engaged in carrying on the work. When one of us is idle, the time wasted must be filled in by another; when one of us is slovenly about our work, it is necessary for another to rectify it; when we demand that which may not rightfully be ours, we are causing some other to suffer.

Many serious problems confront us in our work and life, and we ask Thy guidance in making an attempt to solve them. Grant that we may have patience, sympathy, and a desire to work out the answers in a truly Christian manner. Grant that we may not add to the burden and anxieties of others by losing sight of all claims but our own. We have faith in Thee and thy program of progress for Thy children on earth, and we humbly place ourselves in Thy keeping. Give us wisdom where wisdom is needed, give us strength to tide us over rough places, and increase our faith and trust in Thee so we may rely more fully upon Thy guiding hand. Amen.

RALLY DAY

Endow us this day with a true understanding of the work Thou hast chosen for each one of us to do. Those of us who have come back after a long absence, pray Thee for inspiration and courage to determine on a long period of service to Thee.

Those of us who are here for the first time ask Thy blessing on this visit to Thy house of worship, and pray that Thou wilt help us to make a firm resolution to accept a part in this great work as our own. Help us to arrange our affairs so that our attendance at the Sunday School and hours of worship will be a worthy example to others.

Many of us have made a sincere effort to be faithful in Thy service, even through the long, warm summer days, and we know it is only through Thy help we can renew our strength. We pray Thee for new light in teaching Thy Word; greater sympathy for the weaknesses of others; a better understanding of Thy plan for us on earth; and a burning desire to live according to Thy teachings. We ask this in the name of Thy Son, Jesus Christ who taught us to pray, Our Father (The Lord's Prayer). Amen.

AFTER VACATION

God grant that we may be truly thankful for the play-time we have enjoyed during the past months. Grant that our bodies may be strong and full of vigor for the work ahead; grant that our hearts are filled with a longing to do well by our brother men, and a buoyant good-will toward those about us; grant that we may find joy in that which seemed hard before our play-time.

Grant that our minds are more keen and discerning in choosing our course for the coming year.

desire, word, and deed. Grant us Thy help continuously, so we may not be led astray by others, nor yet lead our companions away from Thee; rather cause our minds and hearts to dwell on the inspirations we have had during our vacations and so lead us far beyond the goal of service we had set for ourselves. With Thy help, our play-time in the past months may be made a constant blessing to those about us through the season of earnest work ahead of us. If this by Thy will, we ask it in the name of Thy Son, Jesus Christ. Amen. With Thy help we can keep ourselves clean in

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

WILLIAM J. HART, D.D.

BUSINESS IS BUSINESS

Romans 12:11. "Not slothful in business; fervent in spirit; serving the Lord."

"Business is business," the Little Man said,

"A battle where 'everything goes,'

Where the only gospel is 'get ahead,'

And never spare friends or foes.

'Slay or be slain,' is the slogan cold;

You must struggle and slash and tear,

For business is business, a fight for gold,

Where all that you do is fair!"

"Business is business," the Big Man said,

But it's something that's more, far more;

For it makes sweet gardens of deserts dead,

And cities it built now roar,

Where once the deer and gray wolf ran

From the pioneer's swift advance;

Business is magic that toils for man,

Business is true romance.

"And those who have made it a ruthless fight

Have only themselves to blame

If they feel no whit of the keen delight

In playing the bigger game —

The game that calls on the heart and head,

The best of man's strength and nerve;

"Business is business," the Big Man said,

"And that business is to serve!"

— Burton Braley, in *"The Nation's Business."*

HAPPILY BUSY

Prov. 22:29. "Seest thou a man diligent in his business?"

"How do you keep?" asked an old friend, who came to congratulate John Wanamaker upon the sixtieth anniversary of Oak Hall.

"Happily busy," was the answer . . .

Sixty years of uninterrupted work in one business is no small achievement, whatever may be

the degree of success attained. But Wanamaker had started his own business at the age of twenty-three, had developed it into an establishment known throughout the world, and at the age of eighty-three, he was still its head, making ambitious plans for the future.

How had he done it? That is what the old friend wanted to know.

"It is all in the two words with which I answered your first question," said Wanamaker. "Many people are busy because they have to be. I am busy because I want to be. 'So I am happily busy.'"

The biographer of Wanamaker, Herbert Adams Gibbons, gives us the above, and then quotes from the merchant's diary of the Christmas season of 1915: "I am right well — at work on high pressure, up to the last notch of endurance, but enjoying it all."

THE MAN WHO'S ON THE JOB

Phil. 3:13. "And reaching forth unto those things which are before."

For the ones who've reached the ladder's top,

There's much in prose and rime;

But there's little said for those

Who still are on the climb;

While the hills resound with praises

For the men who've passed away,

Many heroes stand unnoticed

In the battles of today.

It is right that we should cherish

Those who've borne the battle's brunt —

Place all failures in the background

And all honors to the front;

But so many are forgetful,

As they join the cheering mob,
That they ought to be a-boosting
For the man who's on the job.

— Selected.

GRANT'S PERSEVERANCE

1 Cor. 16:13. "Quit you like men, be strong."

Grant's famous despatch from Spottsylvania, "I propose to fight it out on this line if it takes all summer," graphically illustrates the persistence and tenacity of the man.

Immediately after the Battle of Shiloh, it is said that General Buell began criticizing, in a friendly way, what he termed the bad judgment that Grant showed in fighting with the Tennessee River in his rear.

"If you had been beaten, where could you have retreated, general?" asked Buell.

"I didn't mean to be beaten," Grant replied.

"But suppose you had been?"

"Well, there were all the transports to carry the rears of the command across the river."

"But, general," urged Buell, "your whole number of transports could not contain over 10,000 men, and you had 50,000 engaged."

"Well," said Grant, "if I had been beaten, transportation for 10,000 men would have been abundant for all that would be left of us!"

WHAT WE OWE TO LABOR

John 4:38. Other men labored, and ye are entered into their labors."

I remember Mr. Silvester Horne telling me that one day a friend took him for a delightful motor ride in Norfolk, and as he was enjoying the exhilaration of sailing smoothly through glorious scenery and invigorating sea breezes at thirty-five miles an hour he said to his host: "This is perfectly gorgeous — but what do we rely on ultimately for our safety?" And his friend replied: "On some obscure anonymous mechanic. If he put his conscience into his work we are all right — but if he was a slacker, something may come loose presently and we shall be dead." I wonder if many people realize that every necessity of life and every pleasure we enjoy is the result of labor? We are apt to forget this when things run smoothly. The food appears, the train turns up, the electric light is on tap, the letters are delivered, the streets are cleaned, the newspapers are on the table — but we owe it all to working men. — *Quo-Usque in The British Weekly.*

LOVE MADE THE TASK EASY

1 Cor. 13:8. "Love never faileth."

The beautiful thirteenth century monuments at Westminster Abbey have been lately restored, and the man engaged upon the work had to use strong chemicals. A visitor said "Your hands must be very sore and you must get very tired." "No," he replied, "when dinner time comes I long to get back to work. I never get tired; you see, I love my work so much." — *F. O. Salisbury, R.A.*

CONCENTRATION

Phil. 3:13. "This one thing I do."

"It pays to concentrate on one thing," asserts William Feather in his articles on business philosophy. He confirmed his statement by the following illustration:

"In the building where I write are two men. One has desk room and is a director of four struggling companies which he helped to organize. He also handles real estate, fire and life insurance, and is ready to jump into a "deal" of any kind at a minute's notice. Yet I doubt if his annual income is equal to the wages of a good carpenter.

"In another office is a man who sells only life insurance, and in this field he has narrowed himself to corporation insurance. Yet his income is so large that the Government tax on it exceeds the first man's total receipts."

The application was effectively made in one brief sentence: "Make a drive for one goal, and hold tight to the steering wheel until you get there."

PERSONAL CONTACTS OF A SHIP CAPTAIN

Heb. 13:16. "But to do good and to communicate forget not."

"The Skipper of the Leviathan" is the title of an informing article in *World's Work* by Walter Tittle. The author gives a charming glimpse of Herbert Hartley, the one chosen "to command our greatest ship." We are told that "one of the most interesting phases of Captain Hartley's life is the interesting personal contacts that his position affords. Eminent people in all walks of life are constantly crossing on his ship, and almost invariably ask to pay their respects to the Captain." Mr. Tittle thus quotes Captain Hartley:

"This great variety of acquaintances formed puts me in a position often to do unexpected good turns to people in need of a bit of assistance. A passenger once came to me with a letter of introduction from an old friend. He was on a mission to Arabia and was a bit anxious in view of the fact that his credentials were rather meagre for the purpose of achieving what was expected of him in that difficult country.

"A prince of a reigning family in Arabia happened to be on board at the time, and I brought the two together. The prince asked a few questions, and then prepared half a dozen letters, to the Governor-General and other officials, written in Arabic. The trip was arranged to the last detail, for travel by airplane, camel, and motor. While without this help his quest would have proved impossible, he now found all doors open to him. A ruler even sent his own son with the body-guard that he furnished. The story the man told me on his return was like a novel; his had been an experience such as few are privileged to enjoy."

NECKS AND YOKES

Neh. 3:5. "But their nobles put not their necks to the work of their Lord."

We read that "the nobles of the Tekoites put

not their necks to the work of the Lord." That is a wonderful phrase, this "putting not our necks" to a work. The metaphor of course is of oxen plowing. Now there is a good deal of human nature in draught-oxen. I have seen with my own eyes a bullock pretending to pull alongside a more industrious brother, even writhing and twisting his loins as though he were at the point of uttermost tension, and yet I could see daylight between that crafty bullock's neck and the yoke!

TEACHER ENDOWED HOSPITAL BED

1 Cor. 13:4. "Love . . . is kind."

"Our leader's intense sympathy, generosity and understanding made deep impressions on us all," wrote a member of the Bible Class of Bromley Congregational Church, of which Sir Ernest Hodder-Williams the distinguished London publisher had charge. Then he added this illustration to indicate how the sympathy of the fallen leader had found practical expression:

"A member of the class was stricken with illness and was admitted to hospital and put to bed. 'J.E.H.W.' (as he was familiarly called) at once endowed the bed."

THE MINISTRY OF LOVE

1 Cor. 13:13. "The greatest of these is love."

Robert Louis Stevenson had a remarkable power of attracting people to himself by the very magnetism of his personality, as well as the kindness of his behavior. One day, when the cook was away, Stevenson told another servant, Sosimo, just to bring him a little bread and cheese for lunch to his writing-room. But to his surprise he was served with an excellent meal—an omelette, a good salad, and perfect coffee.

"Who cooked this?" asked Stevenson.

"I did," said Sosimo.

"Well, then, great is your wisdom."

Sosimo bowed and humbly corrected him, saying: "Great is my love!"—*Sunday at Home*.

THE LIGHTS OF FRIENDLY TOWN

Proverbs 18:24. "A man that hath friends must show himself friendly."

Here, in the city of the proud,
Alone I wander, up and down,
But often for my eyes there gleam
The lights of Friendly-Town.

The city lights are bright, 'tis true,
Along its streets of wide renown,
But somehow still I long to see
The lights of Friendly-Town.

The faces that I see are fair,
But there's a face, more plain and brown,
Which tempts me oft to seek again
The lights of Friendly-Town.

Why should I tread these weary streets,
And seek my lonely thoughts to drown,

When there are twinkling, calm and bright,
The lights of Friendly-Town?

— Thomas Curtis Clark.

Sermon Stories

REV. WM. J. HART, D.D.

Dear Mr. Ramsey:

In an earlier letter I mentioned something which had been in my own mind. Many pastors (probably most), either preach a short sermon to the Junior Congregation, or else tell the young folks a story before they begin the sermon. These sermons generally include a story; in fact, they are mostly built around one. A large number of pastors are at a loss where to turn for a story week after week for this purpose.

Of course all collections of illustrations have occasionally a story which may be used for this purpose. But I have wondered if *Expositor* readers would not like a department of illustrations adapted to children and young people. These are really harder to secure than general illustrations; but I have selected some from my recent biographical reading, and others from my collection, and have associated them with texts.

Such a department, in just this form, would be new in homiletic periodicals, I think.

I cannot think of a heading as terse as "Pearls for Preachers" for this collection, but "Sermon Stories for Junior Congregations" is descriptive and reasonably brief. Probably you can think of and substitute something better.

I'm particularly interested in *The Expositor*, with which you are doing so nobly.

Yours very sincerely,

WM. J. HART.

THE ROCKS FOR THE CONIES

Psalms 104:18. "And the rocks for the conies."

"The conies are like rabbits, and they live among the great rocks," said Dr. John Kelman, to a group of children. "Approach cautiously their habitations, and you will see a big man-coney on sentry. Immediately he espies you he will give a peculiar whistle, and all the conies feeding above ground will scurry for safety into the clefts of the rock, and you will see them no more. Ask the conies why the rock was made and cleft, and they will say, 'For the conies, of course.' And they are right.

"In Edinburgh there is a great rock, and on that rock an ancient castle. In the high clefts of that rock, where the foot of man has never ventured, the sparrows have found houses for themselves, and the straws from their nests are seen fluttering in the breeze. Inquire of them the purpose of this rock and its fissure and they will say, 'The rock is for the sparrows.' And they are right.

"There is another mighty rock with a gaping cleft in its side. It has stood for 2,000 years, and into it the feet of sin-laden and troubled men

and women have hurried throughout the generations. Ask one of them: 'For what purpose is this rock with its riven side?' and he will reply:

'Rock of Ages, cleft for me,
Let me hide myself in Thee.'

"There may all children find a resting and a hiding place."

WHY THE CORN WAS RETURNED

Deut. 11:16. "Take heed to yourselves, that your heart be not deceived."

The following incident happened recently in a boys' corn club. One of the boys went to a local farmer who had some very fine corn and asked him for two of his best ears. The man gave the boy his choice. As the boy started home, he hesitated, and then he returned the corn, explaining that some of the boys had destroyed two ears which he had set aside for his exhibit at the State Fair and that he had come to get some to replace those.

"But I guess I won't take 'em," he continued. "It wouldn't be quite square, would it, for me to put two ears of your corn in my exhibit?" and he walked away empty handed, according to Ralph A. Felton, who tells the story in "Our Templed Hills."

THE GROUND WORK

Prov. 4:23. "Keep thy heart with all diligence; for out of it are the issues of life."

The young girl who had had no experience whatever in buying wall-paper had been entrusted with selecting a paper for her room. "See," she said, as she held up a roll, "the lovely sprays of pink flowers. They will give such a warm glow to the room." But the older woman, who noticed the dull ground work of drab that prevailed, withheld her opinion.

"I am so disappointed in my room," said the girl, after the work had been done some time. "I see it is the ground-work in a wall paper that gives the room its tone. The flowers are bright enough, but the ground-work is dull and gives a dismal shade to the room in spite of the brightness of the flowers."

It is somewhat so in character as well. We may put on a bright smile for strangers, we may affect the gay tone, but it is the ground-work after all that gives color to life. If the heart is anchored with the Christian hope, the ground-work will be bright, revealing a delightful inner peace and trust in God. The life will shed a brightness of its own whether the gay flowers of pleasure be strewn over the surface or not.—*Onward.*

PEARLS AND SMILES

Phil. 4:8. "Whatsoever things are lovely, whatsoever things are of good report; . . . think on these things."

There was a scowl on May's face, a scowl so

deep you had to look twice to see that her eyes were blue and her face really pretty. "I don't want to wear this woolen dress," she complained. "it's too scratchy. And these old stockings scratch too."

Aunt Lila looked up from her sewing and smiled.

"I guess if you were an oyster we'd have plenty of pearls to wear in our rings and pins, wouldn't we?" she asked.

May looked at her aunt in surprise.

"What do you mean?" she questioned, climbing into the sewing chair and cuddling close to her aunt. "Are you going to tell me a story? And is it about oysters?"

"Yes, it is about oysters," answered Aunt Lila, "and the oyster is like a little girl I know; he doesn't like anything to scratch his tender skin, and that is why we have pearls."

May's eyes were growing wider all the while.

"It's this way," Aunt Lila went on. "Inside the oyster's outer shell he has a very tender skin that doesn't like to be scratched or irritated any more than your skin likes it. But sometimes a tiny grain of sand works its way inside the oyster, and this tiny grain scratches and makes the oyster feel as uncomfortable as your woolen makes you feel. But the oyster doesn't scowl or fret. He goes to work forming a liquid which surrounds the grain of sand so it can't scratch any more. By and by the liquid hardens, and after a few years, sometimes many years, a perfect pearl is formed. And so we have pearls because the oyster doesn't like to have his tender skin scratched or irritated."

"But Aunt Lila," interrupted May, "I can't make pearls just because my woollens scratch. What can I do?"

"That's just it," answered Aunt Lila. "Of course, you can't make pearls, but you can smile, can't you? Just smile at the scratchy woollens—smile so hard that you forget they scratch. Smiles, you know, are precious as pearls."

May clapped her hands for joy, and the scowl was all gone.

"Anyhow, I'm going to try," she answered. "If the oyster can forget his scratches by making pearls, then I'll forget mine by making smiles."
—*Child's Gem.*

GOOD ANCESTRY

Reference was made in the Post recently of the celebration of the 150th anniversary of the arrival of the good ship "Hector" at Nova Scotia with 200 Scottish pilgrims.

I find in reading the Yarmouth, N.S., Times that the descendants of that historic passenger list have been traced down to the present, and that the descendants have included no less than 300 clergymen, 397 physicians, 63 lawyers, 40 university professors, 26 foreign missionaries, 14 judges, 8 university presidents, 4 governors, 2 premiers and at least one Chief Justice of Canada.—*The Boston Post.*

Pastor and Young People

MEETING A KING

In the *New York Times* there is an account by Lindbergh of how he met his first king. He said: "I have met my first king, and if they are all like him, believe me, I am for kings. Like every other American boy, I had always thought about kings, their greatness and grandness, all that goes along with general idea conveyed by the word majesty. That had brought me around to the conception of coldness and excessive dignity, and that means aloofness. I had figured on bowing and scraping, and kneeling, and backing out of the mighty presence — all that sort of thing — and going on my way as a scepter waved me 'begone.' Well, I was all wrong, so far as my present experience with kings goes. Albert of the Belgians isn't that sort of king. He is more democratic than a lot of other people I know who aren't kings. Two minutes after I met him I felt more at home than I have felt a number of times in the past week, and I was relieved to find he could speak perfect English." A few weeks ago Lindbergh had a lot of common friends just like you and me, but now his friends are kings, presidents, ambassadors, queens, generals, and the great ones of earth. And yet he likes his old friends best. He will not fail to see them when he passes by. He will love them just the same, and meet them on the old familiar planes of life. That is what the world loves about Lindbergh: his democracy, his modesty, his loyalty, the spirit of a truly big man. Lindbergh is himself a king. That is why he is at ease with kings. — *The United Presbyterian*.

TWELVE RULES FOR A HAPPY HOME

Congenial Home Life Code is Formulated by Rev. Dr. Foulkes at the Christian Endeavor Conference in Cleveland

Twelve thousand young Christians turned their attention to the marital problem Tuesday and out of their conference came twelve fundamental rules for building a happy Christian home.

The conference was one of the many which occupied the three final days of the thirty-first annual convention of the International Society of Christian Endeavor. The rules were submitted by the Rev. Dr. William Hiram Foulkes, pastor of the First Presbyterian church of Newark, N. J., vice-president of the society.

Begin Right

Dr. Foulkes' twelve rules:

1. Begin right! Whether courtship be long or short, let the event of marriage itself be free

from haste and let it be solemnized by priest, rabbi or minister.

2. Start your married life without the handicap of other relatives being with you!

3. Begin to build a home of your own!

4. Make a family budget and live up to it!

5. Build into your home all the fine sentiments of anniversary days and make the most of such celebrations!

6. Learn by heart and by daily practice the great rule of understanding. viz., "put yourself in the other person's place."

7. Get a family Bible, if you are a Christian, and have a regular time to read it in the family circle, and learn to pray together.

8. Unite with and regularly attend the church of your choice and support its work!

9. Make congenial friends mostly of your own age and standing, but with some who are older!

10. Provide for reasonable social and recreational life, both for husband and wife, so far as possible among the same circle of friends.

11. If and when children come receive them and care for them as God's greatest gift!

12. Trust each other resolutely, joyfully, patiently and everlastingly!

Outdoor Services

Outdoor church services during the summer months, as a means of stimulating attendance, was advocated by Harry Thomas Stock, who addressed the conference on "Social Service for Young People."

"It would be well for all Christian Endeavor societies to promote union outdoor services of all churches in the city to be held in the public parks during the summer months. Another plan is for churches to hold their services on the church lawn," Stock declared.

Jazz!

The delegates heard Rev. Stanley B. Vandersall, of Boston, vocational superintendent of the movement, assert that modern jazz and its kindred activities are not interfering with the great work of the Christian Endeavor societies, which are recruiting stations for the enlistment of students for missionary activities.

"It is folly to say that the young people of today are less serious in their thinking than those of two or three generations ago," Rev. Vandersall said, "While jazz and the dance craze are influencing many young people, referred to in Holy Writ as the paths which lead to destruction, the Christian Endeavor societies, with their slogan 'For Christ and the Church,' are daily enlisting recruits for

the most difficult tasks in the missionary fields at home and overseas.

20,000 March

Monday was a never-to-be-forgotten day for Endeavorers. Crowning it was the big parade which wound itself through the downtown section in midafternoon. More than twenty thousand young Christians from every state in the union and from eight foreign countries appeared in its ranks.

Cleveland was represented by 6,000 Endeavorers and ten beautifully decorated floats while Cuyahoga county was represented by an additional 3,000.

1929 Convention

Kansas City, which began a campaign for the 1929 convention as soon as its delegation stepped off of the train, was rewarded for its efforts when the trustees of the organization met immediately following the parade and unanimously decided to conduct the 1929 meeting in the Missouri metropolis.

Hits Dry Law Violators

Fred B. Smith, of New York, chairman of the American committee of 1,000 for law enforcement, in a patriotic address before the convention Monday evening denounced violators of the prohibition laws as men who are "stabbing the nation in the back."

Official Magazine

Announcement was made that the Christian Endeavor World, official magazine of the movement, has been turned over to the organization by Dr. Ames R. Wells, editor and joint owner. There will be no change in the character of the paper.

Nine intermediate Christian Endeavorers, representing as many states vied for oratorical honors in public hall.

They are the survivors of state and district elimination contests which were conducted during the spring months. A gold medal was presented to the winner. "Christian Endeavor" is the subject on which the five girls and four boys, all high school pupils, spoke.—*Cleveland News*.

Children's Addresses

REV. T. B. STEWART THOMSON, Edinburg

A FIVE FINGER EXERCISE

"Blessed by the Lord my strength, which teacheth my hands . . . and my fingers."
—Psa. 144.

Sharp eyes will notice that we have left out some of the words of this text. What David really said was: "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight." He lived in a stormy age of battles — this is a soldier's prayer. But we enjoy more peaceful days; and though there is still plenty of fighting to be done against all kinds of powerful enemies, it is no longer our fists which are the important weapons, but what the New Testament calls "the sword of the spirit, which is the word of God."

My talk to you boys and girls today has five "heads" (how we ministers love that word!), and you can all count them up for yourselves, on your own hands. I want to tell you something about your *fingers*. The human hand is a most wonderful and delicate mechanism. I wonder if you ever thought how helpless you would be if you were fingerless? We use our fingers every minute almost of the day. Without them, we couldn't put on our clothes in the morning, we couldn't eat our meals (unless like animals), we couldn't write, we couldn't turn over the pages of a book, we couldn't play many games, nor make music on any instrument. In short, we should be quite helpless without these ten good friends and servants of ours.

Little wonder, then, that the Bible often speaks of "the finger of God," meaning His ruling or guidance in the affairs of men, His wise and loving providence. You remember reading in the Book of Daniel how the finger of God traced fiery words of dreadful doom on the walls of proud Belshazz-

zar's banquet-hall. You remember, too, how our Lord once wrote with His finger in the dust, when confronted by some wicked, self-righteous men; and how doubting Thomas, who would not believe that Jesus had come back from the dead, was told to put his fingers into the wound-prints of His hands and side.

This reminds us that the finger is what we chiefly use to employ the sense of *touch*. It is very sensitive, since many tiny nerves come together at its tip. These nerves act as "telephone wires," and carry messages right up the arm to the brain, at the back of the head. If you are foolish enough, or unlucky enough, to put your finger on the top of a red-hot stove, you may think that it jumps away at once, of its own accord. But what really happens is that the telephone station at the finger-tip sends an urgent message to the "central station" in the brain, saying "it's very hot here!" Then the brain sends back another message along the same line, telling the muscle to lift the finger off the stove. In a flash of time that "S.O.S." is received and answered. And we understand what a wonderful body God has given us to be the temple of our immortal souls.

I want to tell you a story which I heard from an Indian who does fine work for Jesus Christ among his fellow-countrymen of Southern India. They tell this pretty fable to their children. One day the five fingers had an argument as to which was the best. The thumb said "I am, of course, for I stand alone, separated from the rest of you, and I have a different name all my own." The first finger retorted, "Not at all! I point, so I must be the most important." At this the second finger bristled with rage. "I am the longest and stoutest,

and stand in the middle of you smaller fry, so I must be boss," he growled. "Excuse me," remarked the fourth finger coldly, "I fancy you have overlooked the fact that upon *me* is placed the wedding ring. I think that makes my claim quite unassailable." Then the little finger (what we sometimes call the "pinkie" in Scotland) timidly spoke. "I may be smaller than my brothers," he remarked, "but at least I hold up all the rest of you, when my master clasps his hands in prayer." Even so, children, however small or young you may be, you can help others who are stronger and older to pray to God, and that is the best and the finest service of all.

THE MOUSE WHO HELD UP A CITY

"God hath chosen the weak things of the world to confound the things that are mighty." 1 Cor. 1, 27.

Some little time ago a strange thing happened in my home town of Aberdeen. Suddenly, without any warning whatever, there was a great explosion at the electric power station in the center of the city. It blew out the massive steel door of the switch-chamber, wrecked the main cables and much of the machinery, and shrouded the whole vast building in a cloud of flame and smoke. As a result, the electricity failed throughout the town, with many curious and inconvenient results. The cars stopped running and stood like stranded vessels in the middle of the streets. All lights went out, and houses and shops, theatres and schools were plunged in darkness. Delicate operations in the infirmary had to be conducted in the dim glimmer of candles. The electric lifts (but I mustn't forget you call them elevators, in the States) came to a sudden standstill, so that in some cases passengers were marooned between two floors, and had to spend some time there before they could be released. Even the shipping in the harbor was delayed, for the electrically-controlled gates of a massive swing-bridge over the docks stuck fast, and would neither open nor shut. In short, for half an hour the whole city was "held up," and its many activities came to a standstill.

What do you think was the cause of all this trouble? You will hardly believe it, when I tell you. It was just a tiny little mouse! When the engineers began to investigate, they found its charred body, where it had crept into the air-gap between two 6,000 voltage cables, and thus fused the whole system. So small a thing can cause so much trouble.

That is true of *sin*. It may only seem a trifle to begin with, but if we allow it to run unchecked in the secret corners of our power station, our immortal soul, it may soon bring everything to ruin. Beware of the little sins, the little faults. They are what the Bible calls "the little foxes that spoil the vines," with their sharp, nibbling teeth. They may hold to ransom the whole strong city of our lives.

But, thank God, the little things are also powerful for good. "God hath chosen the weak things of the world to confound the things that are mighty."

No boy or girl, however young, but has tremendous powers for good. You remember the fable of another mouse, which did not destroy, but saved the mighty lion by gnawing away the ropes of the net in which it had been taken captive. If we are faithful, even in a very little, we are good servants of Jesus Christ, whose strength is made perfect in our weakness.

Labor Sunday

JAMES MEYERS

Is the church concerned over the great industrial problems? Is it informed or ignorant of the far-reaching issues which are involved? Is it too comfortable in the present economic order to give thought to the possible desirability of social changes? Is it afraid to speak? Is the church alive to the ferment of discontent among great masses of industrial workers?

These are questions which cannot be evaded. The church must face them. Labor Sunday offers an opportunity. It is not expected of the church that it shall make pronouncements designed to settle all the intricate problems of industry. But the church can show that it cares. It can demonstrate that it is eager to co-operate in all constructive efforts towards a better world in industry. Under the mantle of religion let capital and labor come together on Labor Sunday in a friendly spirit "to worship the Lord and to inquire in His Temple." Out of such friendly and reverent drawing together for worship there should come inspiration for the more permanent forms of co-operation which will insure an orderly progress for industry and guide our feet into the paths of peace.

A few concrete suggestions in regard to the observance of Labor Sunday may be helpful.

1. The occasion offers a unique opportunity for a great union service of all the churches of a city or town, with pastors, employers, labor leaders or professors of economics as speakers. If necessary, speakers may be brought from a distance in order to secure men of national reputation and special information. Some cities are planning to hold such services out of doors and to engage a band to supply special music.

2. Issue special invitations to labor unions and employers' organizations. The most effective invitation is a personal one. Let some representative of the church attend a meeting of the local trades and labor council, describe the purposes of Labor Sunday and invite the unions to attend church in a body. The same should be done for the manufacturers' associations, or the Chamber of Commerce. Reserve pews for the use of these special guests and invite their presidents to occupy special seats of honor or perhaps take some part in the service.

3. Special sermons on Religion and Labor should also be preached in all churches. The subject is immense in its scope, depth and implications.

4. The Labor Sunday Message, prepared by the Federal Council of Churches, is brief enough so

(Continued on page 1420)

Homiletic Year

LABOR DAY

RALLY DAY

REV. JOHN LEONARD COLE, D.D.

SERMON STIMULATORS ON LABOR, INDUSTRY, CAPITAL AND RELIGION

Here, as there, we are under the same flag and let me leave this thought with you; anyone who has an occupation, as they say on the street, a job, no matter whether in industry, agriculture or commerce, that person may be assured that he has the best occupation or job of any one on earth. This is what the American flag means."— *President Coolidge, addressing the members of South Dakota Legislature at the Summer White House, June 25, 1927.*

* * *

"American Labor recognizes that the interests of management and workers, while not identical, are mutually interdependent, and that standards of living can be permanently raised only by increasing the productivity of industry It is our hope that the time will come when the problems of industrial relations will be decided in the conference room and industry will be convinced that real progress lies not in exploitation, but in co-operation, to find more efficient methods. . . . We seek to create in industry relations that will enable men and women to grow while they do the world's work."— *William Green, President American Federation of Labor, in the "Forum."*

* * *

"Organized labor of America believes that it has worked out a philosophy which is democratic — a philosophy that removes the necessity for state control or over lordship of industry and which offers to the hopeful something sound and evolutionary. It believes, too, that this philosophy will cast aside forever the chimera of communism, socialism, and the burdensomeness of state regulation with their blunders and restrictions."— *Matthew Woll, Vice-President American Federation of Labor, in "International Photo Engravers' Union."*

* * *

"The good will and harmony that have blessed us in 1926 are going to be the commonplace of the future. It is going to be taken for granted that American employers and workers shall get along in peace and partnership. Much of the credit for this belongs with the great body of our level-headed American workers. They are one of the strongest bulwarks we have against the encroachments of communistic teachings from without."— *James J. Davis, Secretary of Labor of the United States, report for 1926.*

* * *

"Labor is not all virtue and no fault. . . .

The rule of reason prevails. Force is a thing of the past, and only to be used as a last resort."— *William Green, in Carnegie Hall, Labor Day Sunday, 1926.*

* * *

"The American working man is undoubtedly enjoying more of the comforts of life today than ever before, but the processes of manufacture and the activities of the efficiency expert are more and more making a machine of the worker. . . . Many are finding relief in jazz The task of the industrial worker should be made so dignified that he will not only take pride in it, but urge his children to enter it."— *Rev. Charles Stelzle.*

* * *

"I believe that Industry is the means whereby the human race can and will be organized. . . . To begin with, it teaches man his insignificance as a unit leads to the sense of team work tended to emphasize this corporate sense Monotony work may be one of the means of chastening us, of toning down our individuality, of fitting us into the scheme. It may be that in Industry, as in the spiritual life of which we have preached so much in the past, there is the profound lesson to be learned that it is what we contribute, rather than what we seem to gain, which matters. . . . A thousand remedies are offered to us for the ills and problems of Industry. It may be that we shall find the remedy when we realize that what we are producing in Industry is Ourselves."— *John Lee, C.B.B.E., in "The Review of the Churches."*

SEPTEMBER THE FIFTH

Is the day the First Continental Congress assembled in Philadelphia, 1774.

SEPTEMBER THE THIRTEENTH

Is the day Francis Scott Key wrote the "Star Spangled Banner," immediately after the bombardment of Fort McHenry, Baltimore, Md., 1814.

SEPTEMBER THE TENTH

Is the day that Commodore Perry won the Battle of Lake Erie, 1813, and sent the famous laconic message "We have met the enemy and they are ours."

SEPTEMBER THE SEVENTEENTH

Is the day the United States Constitution was adopted by the Constitutional Convention in Philadelphia, 1787.

TWENTY-FIVE YEARS AGO TODAY

President William McKinley was laid to rest on September 19, 1901. Among the many notable eulogies at the different memorial services throughout the country, perhaps none was more appropriate than the address given by Grover Cleveland to the students of Princeton University, from which we quote a few excerpts.

"First in my thoughts are the lessons to be learned from the career of William McKinley by the young men who make up the student body of our university. These lessons are not obscure or difficult. They teach the value of study and mental training, but they teach more impressively that the road to usefulness and to the only success worth having will be missed or lost except it be sought and kept by the light of those qualities of the heart, which it is sometimes supposed may safely be neglected or subordinated in university surroundings. This is a great mistake. Study and study hard, but never let the thought of learning alone or the greatest possible accumulations of learning alone enter your mind that study alone or the greatest possible accumulation will lead you to the heights of usefulness and success. The man who is universally mourned today achieved the highest distinction which his great country can confer on any man, and he lived a useful life. He was not deficient in education, but with all you will hear of his grand career and his services to his country and to his fellow citizens, you will not hear that the high plane he reached or what he accomplished was due entirely to his education. You will instead constantly hear as accounting for his great success that he was obedient and affectionate as a son, patriotic and faithful as a soldier, honest and upright as a citizen, tender and devoted as a husband, and truthful, generous, unselfish, moral and clean in every relation of life. He never thought any of these things too weak for his manliness. Make no mistake. Here was a most distinguished man, a great man, a useful man—who became distinguished, great and useful because he had, and retained unimpaired, qualities of heart which I fear university students sometimes feel like keeping in the background or abandoning."

"William McKinley has left us a priceless gift in the example of a useful and pure life, of his fidelity to public trusts and his demonstration of the valor of the kindly virtues that not only ennoble mankind, but lead to success."

SEPTEMBER THE TWENTY-SECOND

Is the day that Nathan Hale, hanged as a spy, declared, "I only regret that I have but one life to lose for my country," 1776.

SERMON STIMULATORS ON OBEDIENCE TO LAW AND INTELLIGENT CHRISTIAN PATRIOTISM

"A constitution was not adopted to secure absolute liberty. It aimed to secure 'the blessings of liberty' and this liberty is to be distinguished

from that liberty which subserves the crude egotism of the individual. . . . The true test of every law which restricts or infringes personal liberty is, whether it makes for liberty in the larger and real sense."— *Professor Emeritus of Economics, Henry W. Farnham, at Yale University, in "The Yale Review."*

* * *

Question the expediency or wisdom of the Eighteenth Amendment and the Volstead Act and do what you can to bring about their modification or repeal, if you believe them to be unnecessary or injurious, but obey them both. Democracy cannot endure without habitual obedience. That is axiomatic.— *N. Y. Times, summarizing Dean Marshall Brown's Address, welcoming students of New York University, September, 1926.*

* * *

"As the Patriots of Seventy-six did to the support of the Declaration of Independence, so to the support of the constitution and laws, let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty."— *Abraham Lincoln.*

* * *

"A Commonwealth is never in greater danger than when its citizens choose which laws they will obey and which they will not, or than when law is enforced against some, and not against others."— *Prof. Edwin Lewis of Drew Seminary.*

* * *

"It is quite the fashion of late to more or less openly flout some of the provisions of the Constitution and Statutes enacted in consonance with and under its authority. In some newspapers even, the advice is carried that the best course is to continue to violate the law until its enforcement appears so hopeless that it will be changed. Men of wealth and influence take occasion, not only to violate the law themselves, but to heap disparagement and insult upon the officials engaged in its administration and enforcement. Such conduct has but one tendency—to sap the vitals of our government, of our country. I quote from an address made by President Coolidge: ' . . . Free government has no greater menace than disrespect for a party and continual violation of law. It is the duty of a citizen, not only to observe the law, but to let it be known that he is opposed to its violation.' "— *John B. Sargent, Attorney General of the United States, dedicating a war memorial at Pittsfield, Mass., July 8, 1926.*

SEPTEMBER THE TWENTY-NINTH

Is the day, in the Church Calendar, of Saint Michael and all Angels.

"This festival of St. Michael and the Holy Angels, has been kept with great solemnity, on the 29th of September, ever since the fifth century, and was certainly celebrated in Apuleia in 493. It was retained in the Anglican Church at the Reformation, to bring before her members the

(Continued on page 1420)

Great Texts and Their Treatment

REV. JOHN LEONARD COLE, D.D.

(These texts and topics are to be consulted with reference to the headings in the preceding department, The Homiletic Year.)

FOR LABOR, INDUSTRY AND RELIGION

Texts: Ecc. 5:9; Ecc. 9:10; Mark 13:34.

Topic: "Your Job and Yourself."

* * *

Texts: Isa. 11:6; Rom. 12:5; Col. 3:23.

Topics: "The new allies;" or "Another war being outlawed." (See Davis speech and Green article.)

* * *

Texts: Deut. 25:4; 2 Tim. 2:6; 1 Sam. 25:29; John 6:27.

Topics: "Work and growth;" "Toil and character." (See Stelzle sermon in "The Homiletic Year.")

* * *

Texts: Matt. 18:14; Matt. 12:12.

Topic: "Human Values."

Note also: Since 1903 coal mining has cost on an average the death of 2,485 men and the injuring of ten times that number. In the last 25 years more than 62,000 miners have been killed in the United States, while at labor. During 1925 child labor increased in 24 out of 29 large industrial centers. Twelve states and 29 cities reported to the Children's Bureau of the United States Department of Labor that more 14 and 15-year-old children received work permits during 1924 and 1925. Over a million children between 10 and 15 years of age are working for wages in the United States. Hence the sting in this quatrain:

"The golf links lie so near the mill
That almost every day —
The little children at their *work*
Can watch the men at *play*."

A bank president of Gary, Ind., writes: "The tonnage production under the eight-hour shifts is equal, as a rule, to the production under the old twelve-hour basis. . . . What a blessing the shorter day has proved to the men, their families, yes, to the whole spirit of the community." Hood's "song of the shirt," ran:

"Stitch, stitch, stitch,
In poverty, hunger and dirt,
And still with a voice of dolorous pitch
She sang the song of the shirt.

O, God! that bread should be so dear,
And flesh and blood so cheap."

* * *

Texts: Mark 6:3; John 5:17; John 17:4.

Topics: "The Divine Carpenter;" or "If Christ Were Carpenter Now."

* * *

Text: Matt. 20:15.

Topic: "A pertinent question from an ancient

employer — and also pertinent for a modern employee."

* * *

Texts: Eph. 4:28; 1 Thess. 4:11.

Topic: "Spiritual values in work."

Last labor day at Park Avenue Baptist Church, New York, Bishop Edwin H. Hughes, declared, preaching on heaven as a place of work, "I believe that after a short term of rest we will find ourselves engaged in everlasting activities of one sort or another. I think it would be terrible to have nothing to do. . . . I wonder if there is not a sense in which our works go with us. If we do skimpy work here, will we not suffer for it in the next world? . . . In the words of the poet, God is found by lifting the stone and cleaving the wood — by work, in work. Every time God has chosen a man, He has taken a man in the midst of his toil. The apostles were shepherds, fisherman, etc. Moses was a shepherd."

Charles Kingsley wrote, "Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you a hundred virtues which the idle never know."

A sermon of Phillips Brooks declares, "Joy in one's work is the consummate tool, without which the work may be done indeed, but without its finest perfectness. Men who do their work without enjoying it are like men carving statues with hatchets."

(The finest brief survey of modern social and industrial tendencies is to be found in a little sheet published weekly by the Research Department of the Federal Council of the Churches of Christ In America, entitled, "Information Service.")

FOR OBEDIENCE TO LAW AND INTELLIGENT CHRISTIAN PATRIOTISM

Text: Judges 21:25.

Topics: "Is this Democracy or Anarchy?" "The Nation in Deplorable Plight." (See Sargent speech in "The Homiletic Year." The deported Austrian Envoy, Dumba, said as he was carried out of New York Harbor on the ship, "Good-bye to the land where everybody does as he pleases.")

* * *

Texts: Psa. 40:8; Rom. 8:2; Rom. 7:15-25.

Topics: "Liberty under Law;" or "Democracy's Ideal." On the front of the court house at Worcester, Mass., is cut, "Obedience to the law is liberty."

Outline: 1. The purpose of government is the good of the governed. 2. Because the purpose of civic law is man's good, the basis of civic authority is the will of God. 3. Because civic law seeks man's good, and God is the basis of civic authority, the civic official appears as a minister, or servant of God. 4. Because, through law and government God is seeking the good of man, civic obedience

becomes a solemn obligation. 5. The Christian ideal is for civic relations to be raised above the plane of mere legal duty to that of mutual service and love.

Dr. Harry Emerson Fosdick in his "Twelve Tests of Character" writes: "I could not recall ever having preached a sermon on obedience; . . . When I searched volume after volume of modern addresses and sermons, I did not run upon any that dealt with respect for and obedience to authority. There were plenty on freedom, on the emancipation of the individual, on the outgrowing of old restraints, but few, if any, upon the necessity and glory of being mastered by what rightfully masters us."

FOR SAINT MATTHEW'S DAY

Text: Matt. 9:9.

Topics: "The Simplicity of Discipleship;" or "How a Christian Starts."

"As I approached, I saw Levi talking with those who stood around, and some of his servants were collecting and packing in boxes his rolls of accounts; and I said 'O, Levi! May blessings wait on thee! Dost thou go from this place, and hath thine office been taken from thee?'"

"He replied, 'Mine office hath not been taken; but I have given it up, and collect taxes no more. These friends lament, for they think that perchance a more cruel man than I may come into my place; yet I hope not, for the people have need of all they have, and with difficulty pay their tax.' I said, 'But why dost thou quit thine office, O Levi? Though they mock at thee because of it, and spit on the ground as they pass, yet many, I know, would willingly take it themselves, for it is full of profit.'

"But Matthew (which is Levi), the son of Alphaeus, answered and said, 'I have been called today to be a follower and a scholar of the new prophet, my kinsman, Jesus of Nazareth. I so love and honor him that I shall leave all, and go wherever he desires. . . . Come with me to my home . . . all the great publicans will be there and others also. Though they may hate us, and will not speak to us, nor eat with us, many others, as thou knowest, refuse not to salute us.'" James Freeman Clark in "Life in Times of Jesus as Related by Thomas Didymus."

* * *

Text: Matt. 9:13. "I came not to call the righteous, but sinners."

Topic: "What he came for."

FOR SAINT MICHAEL'S AND ALL ANGELS' DAY

Texts: Rev. 12:7; Luke 10:18.

Topics: "Evil's Defeat;" or "The Old Deceiver's Finish;" or "The Right Man on Our Side — the Man of God's Own Choosing."

* * *

Text: Matt. 26:53.

Topic: "Forgetting the Angels."

* * *

Text: 2 Kings 6:17.

Topics: "For Better Eye-sight;" or "The

Tragedy of Getting Old and Blind: Is it Necessary?" See Wordsworth's "Intimations of Immortality."

"Heaven lies about us in our infancy!
Shades of prison house begin to close
Upon the growing Boy

At length the Man perceives it die away,
And fade into the light of common day."

* * *

For deeper study in preparation for sermons on industrial relations and the principles of Christ's Kingdom, the following recent books will be found worth consulting. "Religion and the Rise of Capitalism," by R. J. Tawney. Harcourt, Brace & Co., 1926. "Social Control of Business," by John Maurice Clark, the University of Chicago Press, 1926. "Labor Relations and Industry," by Dwight L. Hoopingarner. A. W. Shaw Co., 1925. "If I Were a Labor Leader," by Ernest J. P. Benn, Charles Scribner Sons, 1926. "The Present Economic Revolution in the United States," by Thomas N. Carver. Little Brown & Co., 1926.

Outlines

Rev. I. J. Swanson, D.D.

THE CARPENTER

Text: Mark 6:3.

Jesus was back in his own home town, Nazareth. His fellow-townsmen were astonished at his wisdom and his mighty deeds of healing. They could not account for either. They knew his home-life, and his education in the little synagogue school. They had been brought up with him. Knowing him as a carpenter, they could not account for his wisdom nor his power. They said wonderingly, perhaps in a belittling tone, "Is not this the carpenter?" There are disadvantages in nearness and familiarity. They do not always disclose a man's real greatness. The perspective is too close. The mighty mountain range can best be appreciated from the plains. "A prophet is not without honor, save in his own country." Spiritual perception was lacking in Nazareth. It takes a potentially great soul to recognize greatness in others. What had the carpenter to teach them and us?

Great Men Have Sprung From the Ranks of Labor

1. True, Jesus was a carpenter; and yet the citizens of Nazareth might have recalled that Abraham, Moses, and David were shepherds. Many of their great prophets sprang from the soil. In Jesus, they ought to have seen more than a carpenter.

In America, great leaders in every line have risen from the ranks of humble toil. Edison was a train "butcher;" Rockefeller, an office clerk; Burbank, a farm lad, as was also the poet Markham; Benjamin Franklin, a printer; Washington started as a surveyor; and Lincoln was a rail-splitter. The roll is too long to be called in full

A "Producer"

2. Carpenter means primarily "producer." Jesus

produced at the work-bench; and also in the realm of the spirit. He created a new type of manhood and womanhood, and a new order of life.

The Builder

3. The Carpenter is the builder. "He that built all things is God." Through Jesus "he made the worlds." Jesus is the creative energy of God. He is building now a new world-order, based upon righteousness and inspired by love for God and man. His leadership has freed the slave and the serf, has elevated woman, has created governments responsive to the people, has established schools, founded hospitals and orphanages and old folks' homes, and given the world hope of attaining universal brotherhood. He has crowned humanity by lifting all who accept Him into sonship with God.

Conclusion

Since Jesus, the Son of God, wrought as a carpenter, all honest human toil has taken on new dignity.

Upon the Carpenter's Golden Rule labor and capital can establish just and friendly and brotherly relationships.

And workers in every field of legitimate human service may through Him become "workers together with God."

RALLY DAY

Nehemiah's Rallying the People

Texts: Neh. 1:4; Neh. 2:12; Neh. 4:17; Neh. 8:8.

Nehemiah's Concern

Nehemiah was concerned about Jerusalem. In far away Shushan he heard that its walls were broken, its gates burned, its inhabitants few and discouraged. As a patriotic Jew he was not only concerned, but he determined to do something about it. He obtained permission from the Persian monarch to visit Jerusalem.

Makes Survey

Shortly after his arrival he made a personal survey of the situation. He ascertained the facts, and found them worse than had been reported. In Shushan he had fasted and prayed over Jerusalem's plight. Now that he knew the worst, he hoped for the best—because he had faith both in God and in the people of Jerusalem. He assured them that the God of Heaven would prosper them. Therefore, said he, "let us arise and build."

Organization

He organized his workers. He set everyone to work. He had each man build up that portion of the wall which was nearest his own home. He equipped the workers with both sword and trowel. They were to be alert in their defense against enemies, as well as diligent in building the city wall.

Based Upon God's Word

Nehemiah's Rally was based upon the Bible. It was read anew in the hearing of the people, it was clearly explained, and everyone was shown his obligation to obey its teaching. They did obey. They began afresh to serve God and presently new hope and joy came to a people who

had been discouraged and beaten down, and the tide of prosperity began flowing back to Jerusalem.

Rally Day Ought to Mean to All Our Churches and Sunday Schools

1. Great concern about the general situation which shows a net yearly loss of half a million of Protestant church members, as well as over twenty million children and youth outside of Sunday school and church.

Prayer

2. Such a situation ought to lead to "fasting and prayer"—sacrifice of time to study the situation and prayer to God for guidance.

Survey

3. A survey of one's own township, village, town or city, conducted, preferably, by all the Protestant forces of the community.

Setting Every One at Work

4. A setting to work of every Sunday school pupil and every church member. The average church member is overfed and under-worked. He waxes fat and "kicks." He joins neither the church militant, nor the church triumphant, but the church termagant, and sits on the back seats and finds fault with everyone—except himself. The non-working church is a dying church. Organize, get to work, or die!

Back to the Bible

5. Get back to the Bible. Study it and learn God's will for you, for the church, for the Kingdom; and start right in to do His will. It will bring joy, and victory.

SERMON FOR OPENING OF SCHOOLS AND COLLEGES

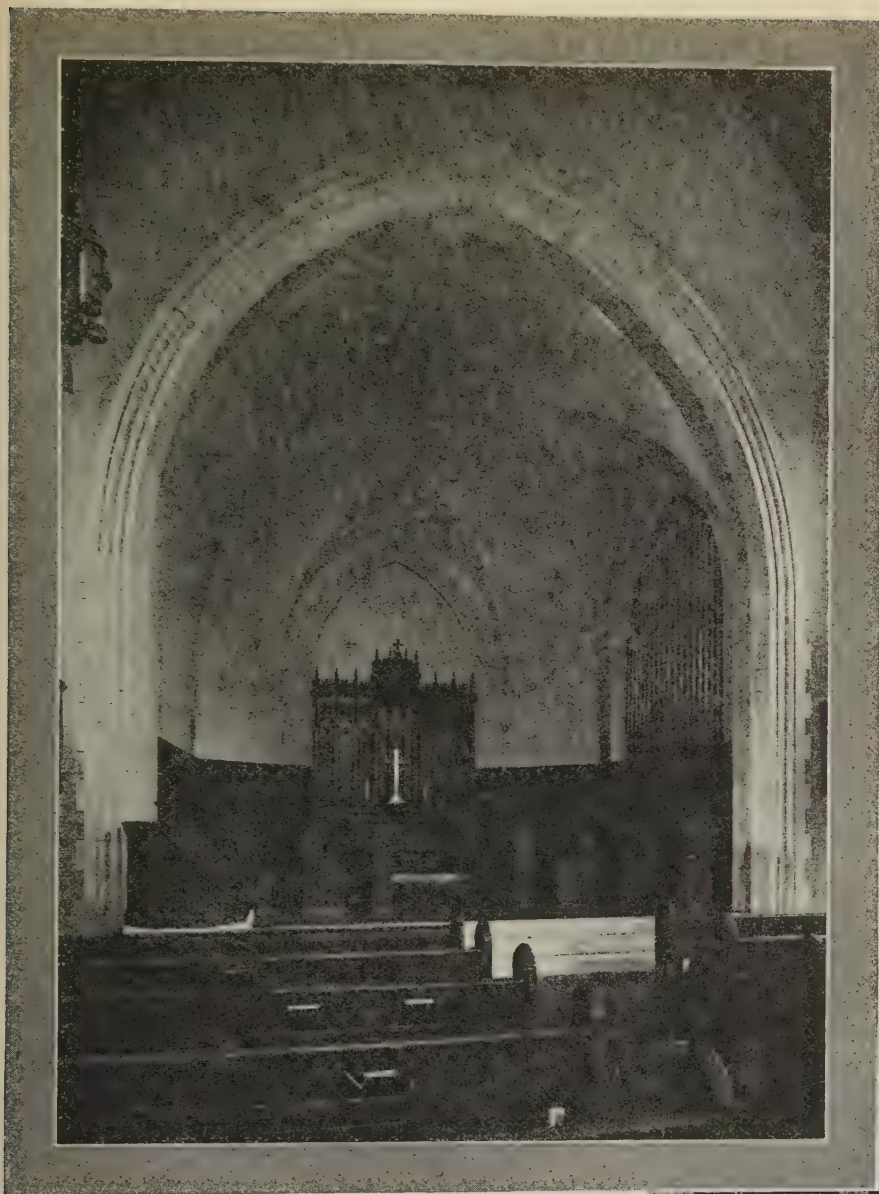
Education and Religion

Text: Prov. 9:10.

The value of education is not to be questioned. But education without religion is not safe.

"The fires that warm our dwellings burn down our cities, and the winds that waft the welcome odors of lake and mountain hesitate not to mow down trees and crops and temples. Vinegar and sugar are composed of the same ingredients, yet the one is sweet and the other is sour. The same elements that produce tea also produce strychnine, and the plant that furnishes food not infrequently distills poison." So may it be said with regard to education. It may be a power for evil as well as for good. The most dangerous fool in the world is the educated fool.

This is something many of our educators seem to forget. They forget Athens, Rome and Corinth—centers of art and literature, and yet centres of iniquity. They forget Goethe, called "the most splendid specimen of culture ever presented to the world," and yet how selfish, how unworthy to woman, how impure the atmosphere of his study. They forget Aaron Burr and Benedict Arnold, drilled in the learning of the schools—and yet what a blot their names are upon the pages of American history. They forget Loeb and Leopold, these young Chicago intellectuals with their record of lustful filth and debauchery, and who for the sake of a "thrill" committed one of the most brutal murders known in all the annals of the



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human race. And so the story runs in all ages and climes. An educated head without an educated heart is a dangerous menace to the social order. The culture of the mind without the culture of the conscience offers no hope for the salvation of society.

Through education we may gain a great deal of knowledge, and yet go wrong in life. To make the right use of our knowledge, we need that wisdom which begins in the fear of the Lord. We need religion as well as education. Religion teaches us to fear God and keep His commandments. And it is only when we have learned to do this that education becomes safe for us.—*John R. Gunn, in "One Hundred Three-Minute Sermons," Doran.*

CONSTITUTION SUNDAY

God and the Constitution

Text: Rom. 13:1-5.

God is not specifically mentioned in the Constitution, but the principles underlying it are stated either explicitly, or lie implicitly, in the Bible. And the men who made the Constitution were for the most part avowedly Christians.

Divine Providence in Nation's History

Indeed faith in God and a desire to spread the Christian religion, mark the whole history of the exploration and settlement of the American continent. The mission of Columbus was inaugurated with prayer, prayers were said on every ship in his little fleet, and his first act on landing was to claim the country for Christ, as well as for his king. When France came to the New world her priests wrought heroically for the salvation of the Indians. The Pilgrim Fathers, before landing, drew up a compact which began, "In the name of God, Amen. And having undertaken for the glory of God and the advancement of the Christian faith—" The whole history of America, in fact, is one of unfolding Divine Providence, recognized, humbly acknowledged, and, on the whole its leading followed by the American people.

Enshrines Bible Principles

The Constitution embodies and enshrines much of Bible teaching on the rights and duties of the people. Its granting of full liberty of worship, according to the dictates of each man's conscience, is a sound Bible principle. God does not coerce man to worship Him; He reasons and persuades and seeks to win his free and willing obedience. The bill of rights in the Constitution expresses a Christian conviction of the essential political and civil rights of man. That power comes from the people; that the government can exercise only the powers expressly given to it by the people; that the legislative, judicial and executive powers shall never be in the hands of a single person; the right of local self-government; the prohibition of slavery and of that twin evil, the liquor traffic; and equality of citizenship—to mention only a few of the basic principles of the Constitution—instantly show that it gives definite expression to great Christian principles.

Constitution Wrought Out Through Prayer

The Constitution was wrought out in an atmosphere of prayer. After some weeks of dis-

cussion by the Constitutional Convention, during which little progress had been made, the venerable Benjamin Franklin proposed that they should seek the help of Almighty God through prayer. In closing that address he said, "I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this . . . I therefore beg leave to move: That hereafter prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

The resolution was adopted, prayers were thereafter daily offered, and soon that immortal document, the constitution, a waymark in human history, was adopted by the convention.

Such a document, conceived in prayer, resting upon Bible principles, defining and guaranteeing the rights of the people and their government, deserves and demands the obedience, *in all its provisions, by every citizen.*

"The powers that be are ordained of God."

Prayer Meeting Talks

I.

THE PRINCE OF PEACE

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matt. 16:16.

It was on that last journey through Phillippi that Jesus asked the question, "Whom do men say that I, the Son of Man, am?" This was a time when His heart was craving for human sympathy and understanding, and Peter boldly gave the testimony that he believed Jesus was the Son of God. It must have cheered the heart of the Master.

After the resurrection, Thomas said he would not believe that Jesus had risen from the dead, until he could put his fingers in the print of the nails in His hands and also in the spear wound in His side. Jesus appeared before him in that upper room, and Thomas fell at his feet and cried "My Lord and my God!"

Peter said to Cornelius, when Cornelius fell down to worship him. "Stand on thy feet, for I also am a man as thou art." Jesus did not rebuke either Peter or Thomas, but commended them, and accepted their worship. Jesus was what He represented himself to be. He is what Thomas proclaimed Him to be, the Son of God.

Men for ages have been asked the question, "Who was Jesus?" And no other question is quite so important as this, except that other one, "What are you going to do with Jesus?" When you find out who He is, when you discover Him, you will have the solution to many, nay all of the questions and problems that trouble you.



In winter one can look almost anywhere and find hills covered with snow. But to find those magnificent scenes of great natural beauty that fill one with awe, one must go to certain parts of the world. Similarly among organs, there are any number of sweetish, loud, depressingly solemn-toned instruments. But to find an organ which combines the essentials of the ideal instrument — exquisitely sweet, powerful, churchly tone—one must go to a Hall. The tenderness, the grandeur, the spirituality of the Hall tone is not the result of merely using the most costly materials, of employing the most skilled craftsmen, of exercising unceasing vigilance. It is rather the combination and maintenance of all these at an unbelievably high level. Write for a list of Hall Organs nearest you. Hear them and decide if their tones do not surpass by far any organs you ever heard.

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Great is the mystery of Godliness, and minds have sought for a definition of that word and grappled with its mystery. The Holy Spirit has revealed much to us, but after all, we stand as Sir Isaac Newton said, "Like a school boy walking on the seashore picking up a pebble, while a vast ocean rolls at our feet."

There is one who is Divine. He is God, and if Christ was God, John was right when he said, "The word was made flesh and dwelt amongst us." Then Jesus Christ was Divine as God is Divine. You may tell me when Pilate tried Jesus, he found no fault in Him, or when Diderot spoke of Jesus he called him, "The Unsurpassed." Napoleon called him "The Emperor of Love." Pecant, "The Holy One of God." We need something more than a statement of his character. What we need is a Saviour from sin, a God. The Bible makes that plain. Men say it is mysterious. Yes, there are many things we cannot understand but, here is the challenge, "Whom do men say that I am?" You must answer that. You cannot evade it.

Leave Christ the Redeemer out of the teachings of men, out of the human heart, and we have humanitarianism. Men call it a gospel of sweetness and light, but it is a gospel without the power to save. Science declares that man is a compound of enough fat for seven bars of soap, enough iron to make two ten-penny nails, enough sugar for one cup of coffee; enough lime to whitewash a chicken-coop; enough sulphur to rid a little yellow dog of fleas. But the thing that wills, sorrows, and joys, cannot be put there by science. You will never find Jesus through a microscope. Put your eye to the Bible and you will find Jesus.

The world's ache is a heart-ache. Jeremiahs are never welcomed. They are never wanted. We do not want a skeleton at the feast. But these are perilous times. We are on the edge of a starless night. How shall we meet our problems? With Jesus Christ, the Son of God, conceived by the Holy Ghost, who lived, suffered the death of the cross, rose again, and who is now at the right hand of God. We need Jesus Christ. He is the cure for the world's heartaches. Isaiah called Him "The Mighty God, the Everlasting Father." Paul said, "He is the God of glory, Christ who is over all." We need Jesus Christ because of His divine power. There is no other way to know our God. "No man knoweth the Son but the Father, and no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him." Matt. 9:27.

What daring language he used. What divine power he displayed. We preach Jesus because of his power over the seas, power over death, power to forgive sin. We preach Jesus because of all these and because of His matchless character. He never wavered. His word and his works agreed. He has the world of all ages at his feet. Every man has his good points, but Jesus has them all. We preach Jesus because of His teachings, his masterful leadership. "Never man spake like this man," was the statement of his enemies.

In moments of sorrow he reveals himself as the resurrection and the life. He is a saviour that changes darkness into light, dirt into purity and light. I saw them transform the dirty water that stood in the pool through the process of filtration into a clear water that sparkled like crystal in the sunlight. Jesus took Paul, an unbeliever and persecutor of the saints, and changed him into Paul the Apostle and heir of the Christian faith.

Do you want a Christ like that? What shall the end be to them that obey not the Word? What will you do when the night comes and the stars are dead? Let us look through the gates. The rich man comes and points to his bags of gold and his stocks and bonds, his treasures. The angel points to the streets paved with gold. The moral man comes with his good deeds and the angel says, "Not by works of righteousness lest any man should boast." Another comes with his good name from his neighbors, but the angel shakes his head, "There is none other name given under heaven, whereby we must be saved but the name of Jesus." Then another comes showing empty hands outspread, and saying "Nothing in my hands I bring, simply to Thy cross I cling." The gates roll back. The redeemed cry:

"The mighty God, the everlasting Father,
the Prince of Peace."

Remember there is no substitute for Jesus Christ! — *Rev. Chas. H. Harrington.*

II.

UP FROM THE EARTH

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

There is a wealth of meaning in those words, "If I be lifted up from the earth." I used to think, and indeed it is suggested by the gospel writer, that they referred to the physical raising of Jesus from the earth by the crucifixion. Now I see in them a far deeper meaning. To me Jesus did not use those words to signify the manner of his death so much as to reveal the guiding principle of His life.

There are two spirits in the world, I can imagine Jesus reminding the disciples: The earth spirit, that greedy, grasping, selfish spirit, which always puts personal ambition and comfort above the welfare of others. And that other spirit, the spirit of sacrifice, unselfishness and service. It was this spirit which Jesus so marvelously lived.

Could it be made finally to prevail? I imagine this was a frequent subject of discussion among the little group. Yes, if the Master, and his followers too, had the faith, the courage and the steadfastness to be lifted above the earth spirit. "And I, if I be lifted up from the earth, will draw all men unto me."

The crucifixion came because Jesus so completely broke with the earth spirit. It marked the triumph of His life because it proved that He had lived from-the-earth spirit to the uttermost. The resurrection was the glorious proof that in a universe ruled by God that spirit can not be defeated, even by death.

Put this Dynamic Force behind your personal efforts

Workers in the modern church realize that they need the backing of latest methods and equipment. No single factor is more important than music — the magnet to youth, the power that inspires interest and enthusiasm in every normal human being.

Wherever music is needed, the little Miessner piano sets the keynote of the service or week-day gathering. Its big, full, rich tone causes musicians to marvel. The same string length as a small grand — and added beauty and volume through the Sono-Rim, a revolutionary improvement built into the back of the sounding board. Exclusive with the Miessner, the original small piano.

A child can move it

The little Miessner is only 3 ft. 7 in. high, weighs only 375 lbs. Teacher looks over the top at her class while playing — ideal for the orchestra or choir leader. Children love the little Miessner.

Mail the coupon for complete facts

MIESSNER

THE LITTLE PIANO WITH THE BIG TONE



MIESSNER PIANO CO.,
140 Reed Street, Milwaukee, Wis.

Send catalog, details of 10-day trial offer, and special price to churches.

Name.....

Address.....

City.....State.....

Church.....

So in this parenthesis of Jesus, in that intimate talk with His disciples, there is revealed to us the secret of the life that shall prevail.

Shall right finally triumph over wrong? Will mankind accept the leadership of Jesus? Yes, if we be lifted up from the earth, will draw all men unto him.

What does it mean to be lifted up from the earth?

1. It means placing spiritual things above material things.

Jesus saw at once what the rich young man needed was to give up his material possessions. But the young man, placing a higher value upon his material possessions than upon a more abundant spiritual life, refused to follow the Master.

Matthew, on the other hand, valued so highly the call of the Master that he gave up his profitable business of tax collector in order to become His follower.

How many men, like Agrippa, have felt almost persuaded to accept Christianity but have not done so, being unwilling to make the material sacrifice it involved.

The early Christian church put aside all thought of riches, of political power, all fear of men. It was for this reason that its preachers presented spiritual truths with such mighty power. Peter and John could say to the cripple, "Silver and gold have we none." But they could also say, "In the name of Jesus of Nazareth, rise up and walk."

The earth spirit says, take the silver and gold. The other spirit says, if the silver and gold interfere with the development of your spiritual life, let the silver and gold go.

The earth spirit says, I will indulge in any amusements out of which I can get pleasure. The other spirit says, I will take no amusements which dull my spiritual life or set a bad example.

2. There is another way in which this spirit manifests itself, and that is by refusing to accept any established order that is wrong. The earth spirit, whether because of fear, or profit, or indifference, is always accepting the established order, even if it is wrong.

How many men in America accepted slavery in the days when it was an established institution. They represented the earth spirit. Those who refused to accept slavery, even though it was legal and established, who declared that no man has the moral right to hold another man in bondage, represented the other spirit. And it was that spirit which finally overthrew slavery.

How many men in America accepted the legalized liquor traffic in the days when it was an established institution. They represented the earth spirit. Those who refused to accept the liquor traffic, even though it was legal and established, who declared that no government has the moral right to permit the sale of that which makes drunkards, criminals and paupers, represented the other spirit. It was that spirit which finally outlawed the liquor traffic and must see that it does not return.

It is this spirit, also, which will finally abolish

war. Not the earth spirit, which accepts war because it has always been, or because it is necessary to get rid of surplus population, or satisfies the fighting instincts of men; but the spirit, which says, War is wrong and because it is wrong it must go.

3. There is a third characteristic of the other spirit: It follows its conscience instead of the crowd.

One of the glorious doctrines of Christianity is that every individual stands before God as a sacred entity, accountable to God, to whom God will listen and to whom God speaks. God speaks to us through nature, through great books, through the voices of good preachers, but God also speaks to us through our conscience. The tragedy of life so often is that we follow not the voice of our conscience but the voice of the crowd.

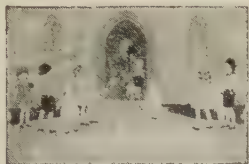
That was the tragedy of Pilate's life. Sitting as a Roman judge he frankly admitted that he found nothing in Jesus worthy of death. "I find no fault in Him," was Pilate's verdict. "Crucify Him," shouted the crowd. "But I find no fault in Him," replied Pilate. "Crucify Him," answered the crowd. And Pilate, following the voice of the crowd instead of his conscience, sent Jesus to Calvary.

It takes moral courage to follow your conscience instead of the crowd, but it is always the test of greatness. How splendidly Lincoln's life illustrates this. In those days when slavery was in the ascendancy in Illinois, Lincoln was a member of the Illinois legislature. Late in the session of 1836-37 a bill was being put through the legislature denouncing the growth of abolition sentiment and its activity in organized societies and upholding the right of property in slaves. "Suddenly," says Irving Bacheller in his book, "A Man for the Ages," "Lincoln had come to a fork in the road. Popularity, the urge of many friends, the counsel of Wealth and Power and Public Opinion, the call of good politics, pointed in one direction, and the crowd went that way. It was a stampede. Lincoln stood alone at the corner. The crowd beckoned, but in vain. One man came back and joined him. It was Dan Stone, who was not a candidate for re-election. His political career was ended. There were three words on the signboard pointing toward the perilous and lonely road that Lincoln proposed to follow. They were the words Justice and Human Rights. Lincoln and Dan Stone took that road in a protest, declaring that they 'believed the institution of slavery was founded upon injustice and bad policy.' Lincoln had followed his conscience instead of the crowd. At twenty-eight years of age he had safely passed the great danger point in his career. The declaration at Decatur, the speeches against Douglas, the miracle of turning 4,000,000 beasts into 4,000,000 men, the sublime utterance at Gettysburg, the wise parables, the second inaugural, the innumerable acts of mercy, all of which lifted him into undying fame, were now possible. Henceforth, he was to go forward with the growing approval of his own spirit and the favor of God."

Rally for Rally Day

You will need these attractive helps to make your Rally Day service a rousing one—everyone will come again

INVITATION POST CARDS FOR ALL DEPARTMENTS



No. 2400
Cradle Roll

20 cents a dozen, or
\$1.25 a 100; assorted
as desired, postpaid.



No. 2401
Beginners and Primary



No. 2402
Juniors



No. 2403
Adults



Our Rally Day has come again
Let's greet it with a shout,
We rally to the things worth while



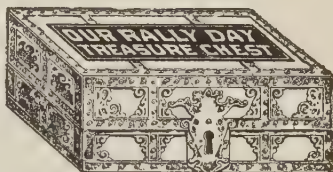
So let us all turn out
By Auto, Airplane or Ship
It matters not so we get there

RALLY DAY POST CARD No. A

20 cents a dozen, \$1.25 a 100, postpaid

In this very unique design the universal interest in the automobile is capitalized to promote rally day attendance. The family party show their enthusiasm for Rally Day by banner and pennant. A popular style of verse on the picture side and a well-worded invitation on the front.

THE "TREASURE CHEST" RALLY DAY INVITATION



RALLY DAY "TREASURE CHEST" POST CARD

\$1.50 a 100, postpaid

An effective mailing card of new and original ideas. A folder cut-out on the outlines of a chest. Printed in black and vermilion. Upon raising the fold which covers the chest a well-worded invitation is disclosed. Space for name and address on reverse side. For all ages.

SOUVENIRS

A souvenir should be given to every member present at the Rally Day service. It will effectively serve as a reminder to come again.

LIBERTY BELL CELLULOID BOOKMARK

75c a dozen, or \$6.00 a 100, postpaid

A most appropriate souvenir for Rally Day or for any patriotic occasion. Liberty Bell in colors with history of the Bell on the reverse side. To each bookmark is attached a red, white and blue silk cord and tassel.

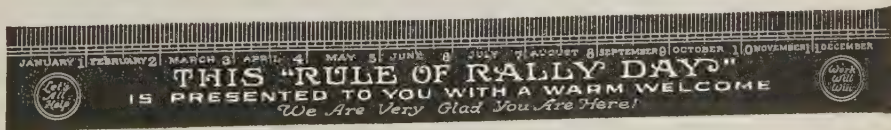
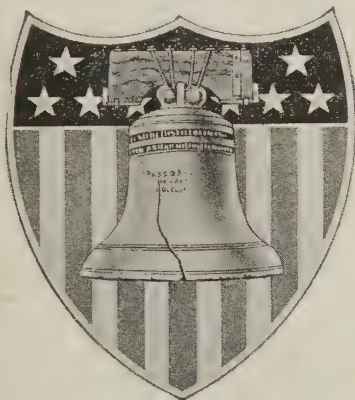
THE RULE OF RALLY DAY—A SOUVENIR NOVELTY

\$1.25 a 100, postpaid

Size 12 x 1 1/4 inches

Made of tough card stock, printed on alternate sides in solid blue or red with the inscription showing boldly through.

Words of welcome appear on one side and on the other suggestions designed to stimulate loyalty to the Sunday School. A very unique and valuable Rally Day aid.



Illustrated Rally Day folder containing our complete line of Rally Day and Re-opening Day Invitation Post Cards, Souvenirs, Promotion Certificates, and Flags for Decoration, sent free on request.

THE WESTMINSTER PRESS

Headquarters: PHILADELPHIA, Witherspoon Building

New York, 156 Fifth Ave.
Chicago, 125 N. Wabash Ave.

Cincinnati, 420 Elm St.
Nashville, 711 Church St.

St. Louis, 914 Pine St.
San Francisco, 234 McAllister St.
Pittsburgh, Granite Building.

4. That incident from the life of Lincoln illustrates this other vital and encouraging truth: That in the long run it is profitable to be guided in our thinking and in our living by the spirit of Christ.

Matthew gives up his lucrative business of tax collector to follow the Master. But he writes the first gospel and wins an earthly immortality.

Paul, Roman citizen, highly educated, might have become a trusted office holder under the Roman government, with wealth and honor. But he accepts the call to become a follower of Jesus on the Damascus road, lives a life of hardship and dies at last at the hands of a Roman executioner. But he becomes the great interpreter of Christianity and the author of those marvelous epistles that will never die.

Livingstone might have become a wealthy mill owner had he remained in Scotland. But he goes off to Africa as a medical missionary, spends his life in Africa and dies there at last, poor and alone. But he turns the light of the Christian world upon the Dark Continent and lies buried today in Westminster Abbey.

Ghandi, of India, with his English training and his Oxford culture might have held high office under the British government. But refusing to accept western civilization as Christian, he turns his back upon it and goes back to India to interpret Christianity to his people as he understands it, gives up his money wealth, lives in poverty and suffers imprisonment. But no man has such influence in India today as Ghandi, no man is doing more to break down the iniquitous caste system, and he is giving an interpretation of the Gospel of Jesus which may rival in its far-reaching influence that which Paul gave in the long ago.

"And I, if I be lifted up from the earth, will draw all men unto me."

Are we, too, willing to be lifted up from the earth? Are we willing to put spiritual things above material things? Shall we refuse to accept any established order that is wrong? Shall we follow our conscience instead of the crowd?

— *Rev. Chester A. Smith.*

III.

THOSE WHO SEE THE LIGHT

"Both riches and honour come of Thee."
1 Chron. 29:12-13.

Some months ago, a blind man from a little town in the middle west visited the states on the western coast of our great land. The California papers carried this paragraph about the man and his achievements.

"There passed through this city a man who is justly famous among publishers:—Frank O. Edgecombe, of Geneva, Nebraska, president of the National Editorial Association. He is stone blind.

"One day, in August, 1892, he accepted an invitation to hunt prairie chickens in central Nebraska with a close friend. In the same field a few yards away was another man on the same errand. Carelessly the stranger raised his gun to fire at a covey of birds. The charge struck

Edgecombe, peppering him from head to knee. The small shots drew some blood but little harm was done except by the two that entered his eyes. He was rushed to a hospital in Omaha, where he took treatment for twenty-three days, but his case was hopeless. No treatment was of any avail. He became permanently blind.

The handicap of this great affliction helped to develop the latent power of his personality. He made his blindness his greatest asset. It is said that although he has never seen his plant, he can put his hand on any machine or press in the shop, or any letter file, record, or book in his office. He can explain the workings of the various parts of his newspaper equipment and of the machines which he has never seen. He meets his customers, makes prices on job printing, sells advertising space, and assists in many other ways in carrying on the work of his establishment. He is a practical business man having the same goal as executives who are blessed with physical sight.

If men who are thus handicapped can successfully carry on, and win renown, what ought not the men achieve who have eyes, with which they can see? Do not those whose lives are hindered, handicapped, fettered and thwarted often put to shame those who are blessed with all their faculties and senses? How grateful we should be if we are unhindered! How carefully we should invest our God given riches! What victories we should win for Him! How serviceable we should be to our fellowmen."

Those of us who have found and accepted the Light Christ holds out to us may be likened unto the men among us who have eyes; good eyes with which to see what lies before them. Those of us who have not found the source of grace and comfort may be likened to the man who is going about his daily tasks without the aid of eyes, not knowing what lies before him. This man of whom I have told you had developed his other senses to the high degree where his affliction was no longer a handicap to him. At least his affliction had not kept him from reaching the highest place in the work which he had chosen. The question must naturally come, "If he could do this without his eye-sight, what could he have accomplished with the aid of his sight?"

Many of those about us who do not profess to be followers of the Light of Christ are doing fine things, and it is hard for them to understand what could be added to their success and enjoyment of life. The man, woman, or child who has found Christ knows what might be added, just as those with physical eyesight know what might be added to the enjoyment of life for blind men. But, do we Christians put forth enough effort to let others see what the Son of Man has added to our lives? Are we grateful enough? Are we sympathetic enough? Are we humble enough in our strength? Are we charitable and forgiving of others' shortcomings? Are we diligent in doing that which our faith demands of us? In other words, are we doing with our added sight as much as the blind men are doing without their sight?

RALLY DAY SUPPLIES

Invitation Post Cards

20c dozen; \$1.25 per 100, postpaid

THERE is nothing that brings so large an attendance on Rally Day as our popular Rally Day Invitation Post Cards. The designs are always attractive and the message has a pull to it that is bound to bring large results. The cards are planned for each department from the Cradle Roll to the Adult Bible Class. Spaces are provided for filling in the date and for the signature of the superintendent of any of the departments or the teacher.



No. 1051
Primary
Dept.



No. 1052
Beginners
Dept.



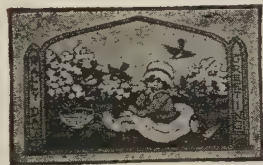
No. 1053
Junior
Dept.



No. 1054
Young People
and Seniors



No. 1055
Adults



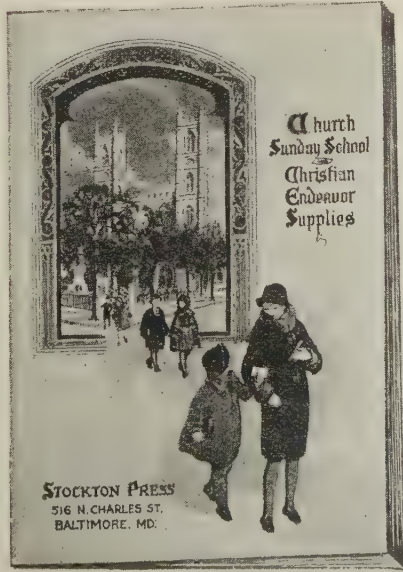
No. 1050
[Cradle Roll] Dept.

Send 10c in stamps for complete sample set of Rally Day Cards and Souvenirs, and examine them before ordering



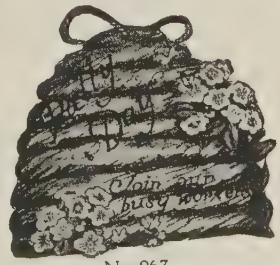
No. 984
Reopening Card

Our New 96-page Catalog. Write for a Copy.



New Rally Day Souvenirs

WE have found a very large demand for Rally Day souvenirs, to be given to the Sunday School children at the Rally Day service. Something that they can carry away with them, and appreciate. Something that will make them want to come again. Price, 20c per doz.; \$1.00 per 100. Average size about 2 1/2 x 3 inches.



No. 967



No. 968

STOCKTON PRESS

516 N. Charles St. Baltimore, Md.
The Church Supply House

Are we investing according to the help He has given us?

Riches found and developed through living the Christian faith would cause us to sing with Job (29:11-20), "When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me." Let us read the following ten verses before we lose ourselves in sleep this night, after we have asked ourselves again the questions we have heard here this evening. Can we answer our questionings as we should like? If not, what changes in our program of life and thought are necessary? Let us this day resolve to see the Light.—*Rev. James Callowner.*

IV.

COME THOU WITH ME

"Go, stand and speak in the temple to the people all the words of this life." Acts 5:20.

Jesus began his mission of teaching and preaching on earth without the help of any earthly being. As he converted men to his teachings, he asked a few chosen ones to leave their work and follow Him. We read of the twelve chosen followers. As the work of the Saviour progresses, we read of many disciples who aid in spreading the teachings of the Man of Galilee. We read of the witness and testimony of the many who had been healed of bodily or spiritual ills, and how great multitudes assembled to see and hear this Man who could do such wonders.

There came a time when the Master believed his chosen followers to be ready to teach and preach that which He had taught them, and he commanded them, "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

With the inspiration of the Holy Spirit, it was possible for these men to *go forth* and teach the words of Life, even as those chosen as special ministers of the Gospel in our own time go forth to teach and preach. The missionary spirit of the chosen few was developed under great difficulty and constant persecution, but the Word grew and flourished, even as the opposition grew, because all those who heard went forth to "speak to the people all the words of this life." The teachings of the Master were so very different from the general code of life during the time of his mission on earth that hearers of the Word were eager and anxious to tell of that which they had learned.

We have come to take the teachings of Christ as a matter of course. We believe that all of those about us know what these teachings are and what they imply in our life conduct. We know of the utter indifference to the demands of the Christian church, yet we condone it in the belief that those about us know what those teachings are and choose not to heed.

The text for this evening gives us three commands. 1. To go. 2. To stand, and 3. To speak.

1. The first command bids us to leave our own work and find those who need the words of this life. It is not sufficient to decide our neighbor knows as much about the teachings of Christ as we do, and therefore he must choose for himself. Have we doubts about the efficacy of the Word

if understood by our neighbor, or do we wish to deny him the privilege of spiritual growth we ourselves have experienced?

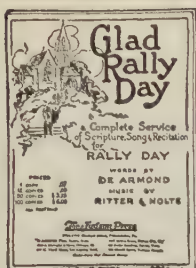
2. The second command is one as difficult for many of us. Are we ready to stand before our neighbor and let him see by our acts what the Christian faith has done for us who profess to follow its teachings. "By their acts ye shall know them," was one method of spreading the Word in the early centuries. Is it so now? Can we point out the members of our churches as examples to those whom we would win to the faith? Commercial enterprises have long since made use of the principle set forth in this command. Business men know that confidence of those with whom they deal is the strongest asset a company can possess. Nations are now awakening to the potency of the principle set forth in this command in the Scriptures. There is no more powerful human agency than personal contact in bringing about a desired result, either for or against a cause. Individual members of a nation *stand* before us as representatives of what that nation is and believes. In a recent issue of the London Spectator we read these significant statements, made in relation to the conduct of English travelers in the United States and the treatment of American visitors to England, as a factor toward enhancing goodwill between the two great English-speaking nations, "What the United States is to be depends in no small measure on what Great Britain says and does. Youth is much influenced by first impressions. Every touch on the mould leaves a finger print. Every word said now and every deed done are an investment. Millions of Americans are travelling. What they see, what they hear, what they are made to feel, and what they are asked to pay, will decide opinion towards the countries which they visit. England's best ambassadors to the United States, bar none, are the London police. There are Britons, and especially Britons that cross the Atlantic, who seem to have no other object in life except to receive American hospitality and then complain about it afterwards. They are treated with abundant kindness and yet they carp and criticize the very people whose only fault has been an abounding friendship.

Guests from America to old England go home to their towns and villages and sing our praises in an accent all the more convincing because it is their own. They are welders of some of the strongest links in friendship."

Are we as careful of the visitors to our Christian homes, to our Christian churches, and to our places of business? Are we sure they go home singing praises for the power of the Christian church in the lives of its members?

3. The third command, *speak*, is one almost forgotten by the church member of today. Many of our excellent Christians are loathe to speak about their faith and its blessings to them and their families. Many of us can talk fluently on any other subject, but this one most important subject finds us reticent and tongue-tied. We are willing to accept the advantages ourselves, and are apt to let chance take care of the neighbor.

SUPPLIES FOR RALLY DAY



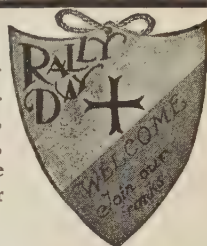
The Service Glad Rally Day

This service is complete with Scripture reading, new songs, recitations, etc. A special page is included for the Primary division. Sure to please and certain to inspire all who take part as well as those who listen. \$6.00 a hundred; \$3.25 for fifty; 80 cents a dozen; single copies, 7 cents each.

Souvenir

Attractive buttonhole souvenir. Printed in colors, on cardboard, with string. Size slightly larger than shown.

\$1.00
a hundred



No. 968
RALLY DAY SHIELD

Invitation Cards

\$1.25 a Hundred. Order by Number

ALL HAVE APPROPRIATE INVITATION MESSAGES ON THE ADDRESS SIDE



No. 1051

No. 1050. For the Cradle Roll Department. A most pleasing design of a baby surrounded by bluebirds and flowers.

No. 1051. For Beginners' Department. A boy and girl interested in the design of a church. She is drawing on a blackboard with Rally Day wording.

No. 1052. For Primary Department. A boy and girl arranging fall flowers in their classroom with a beautiful stained-glass window in the background.

No. 1053. For Junior Department. A design of a boy and girl in a setting that will be pleasing to anyone sending or receiving this card.

No. 1054. For Young People and Seniors. An autumn scene of golden tints.

No. 1055. For Adults. A beautiful fall landscape with a foreground of autumn foliage.

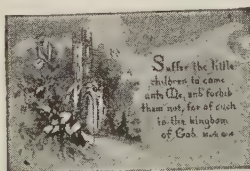
No. 982. Reopening Day Card for Boys or Girls. Beautiful design of church and flowers. With Scripture verse and invitation.



No. 1052



No. 1050



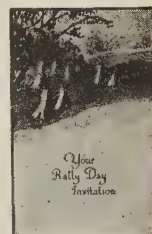
No. 982



No. 1053



No. 1054



No. 1055

Order from Our Nearest House
Send for Illustrated Circular of Our Complete Line of Rally Day Supplies
The Prices are Slightly Higher in Canada

The Judson Press

1701-1703 Chestnut Street, Philadelphia

1107 McGee Street, Kansas City

16 Ashburton Place, Boston
2328 S. Michigan Avenue, Chicago
313 W. Third Street, Los Angeles

439 Burke Building, Seattle
223 Church Street, Toronto

Some of us are even a little shame-faced about telling of our faith and its works when we are asked about it. Then again, there are those who believe this part of the Lord's commands pertains entirely to the ordained minister, who is supposed to give his energy and life to its fulfillment.

The Christian loves God and keeps his commandments. He rejoices greatly in the work and growth of his church. He is faithful in small things, knowing well that the Master has bigger things in store for him.— *Rev. James Callowner.*

Learning to Live With God

REV. CLAUDE ALLEN KcKAY, D.D.

"For we are laborers together with God."
1 Corinthians 3:9.

Of course we have learned how to live and work with God in a limited sense. If I read aright the signs of the times, we have reached a rather settled conviction that we are "laborers together with God," in what we are pleased to set apart and label "the natural world."

The president of one of our agricultural colleges is quoted as saying, "Of all the forethought and energy required to produce a stalk of corn, the farmer furnishes five per cent and the Creator ninety-five."

If that be true of one it is true of every stalk of corn. What is true of corn is true of all grain and fruit, and all coal and iron. This sort of faith that we do live and work with God is beautifully phrased for us once every year when our president and the several governors issue their Thanksgiving Proclamations. That is what they tell us and no one denies it. It is a faith that is so common that no one can trade-mark it with any sectarian label.

It is practiced in the building trades. I am certain that not a builder today allows a chimney built or a wall of masonry erected or a frame of wood or steel put up that is not what he calls "plumb." There is an unseen power so inexorable, so universal and yet so trustworthy that to obey is to establish law and order in the building world but to disobey is to court failure and death. Thus do men learn to live and work with God.

Man could not walk the sea, nor speed across the continent, so he employed a power, not of himself, that works for him. He could not talk at will with neighbors or business associates so Samuel Morse found a way by employing hitherto unused powers. Ships at sea were unable to communicate as needed, so Marconi attempted the impossible, and did it. "Canst thou harness the lightning?" Job shrank with fear and confessed that he could not. Franklin, however, harnessed it with a kite string, and Edison hitched it up and set it to work. Thus the enormous tasks of world civilization are accomplished, not by man alone and unaided, but by man learning to live and labor with God — by laying hold of powers outside of and mightier than his own — whether leading an assault on disease or battling for freedom or searching for the secrets of science.

I am persuaded however that it is time we were graduating from the religion of the Old Testament to the religion of the New Testament. To Jesus, the Old Testament was not the final word. It

was to him a foundation on which to build a loftier and finer structure. It was the best of all ancient religions, but it is not the best available for us now. It is time to graduate.

For example, as Dr. Richard Swain has pointed out, God is mentioned in the Old Testament as *with*, *over* and *among* his people but not *in* and *through* them. Jehovah left them when they sinned and returned when they repented. He watched over them, journeyed with them or fought for them, but he did not live *in* and work *through* them. That is the faith of the New Testament. "God worketh *in* you to accomplish his will," Paul declared. The Old Testament religion is more external while the New Testament religion is more internal. The former is fulfilled more readily by external rites or service and its rewards are expected to be more visible and tangible. The New Testament religion requires a spirit attuned and receptive to the Divine. God stands at the heart door and knocks and, when admitted, the fellowship is mutual and joyous.

Think how freighted with possibilities is this manner of living with God! Out of that hidden workshop — the human soul — spring all the marvelous achievements of man. There is decided the destiny of each man and woman on earth. There in that silent work-shop is formed in microscopic miniature all the originals of man's outer doings. There is the home of genius or of life's failures. In that inner chamber murder is first committed, or the holiest deeds of love first performed. All virtue was born there and all vice there took shape. Every act is twice performed, and the second doing is the child of the first. "Out of the heart are the issues of life" — and of death. It is this inner spring of life with which the religion of Christ has to do. It is to lay hold on that inner dynamo of destiny that He would be our Master. That is the Christian way of living with God.

This faith is not so common in practice as in name. You talk to people about God's gifts of rain, fresh air and sunshine or such natural products, and they give assent and hurry on to get and spend more of these pleasant things; for to them that is life. But talk to them about God's gifts of faith, hope, or love, and they will smile indulgently at your childish mysticism, and hurry on to find new business methods, new educational ideas, perfectly contented with their Old Testament religion.

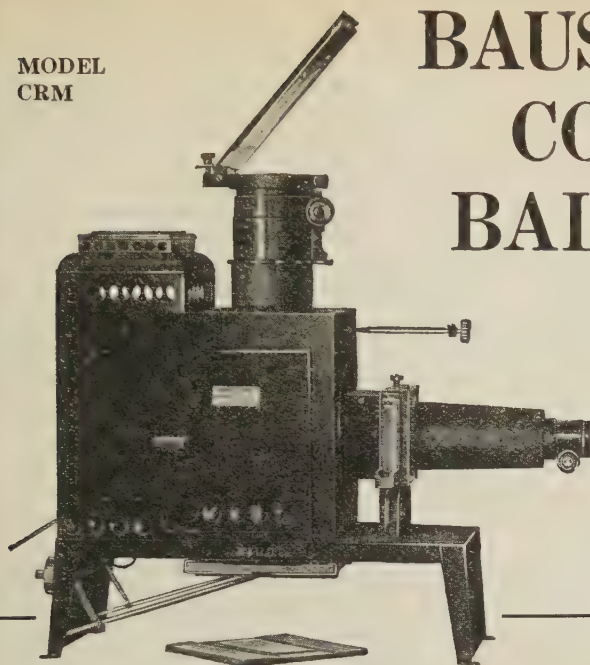
They do not seem to know that it is *faith*, *hope*, and *love* by which men live rather than by rain,

MODEL
CRM

BAUSCH & LOMB COMBINED BALOPTICONS

for
Slides,
Opaque Objects
and Strip Film

(When used with Film attachment)

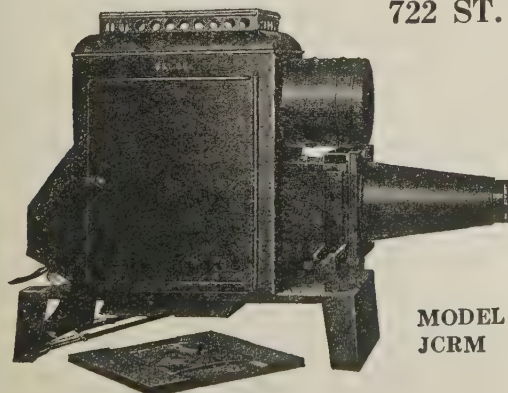


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fresh air and sunshine. They have not considered what wreck and ruin would immediately follow if tomorrow morning men in the marts of trade, halls of legislature, and courts of justice should suddenly be robbed of their *faith* in God, themselves and their fellows. We have not considered what ashes of despair we would sit in and mourn if from the heart of every struggling youth were taken *hope*, and from those parents wearing last year's clothes to buy a home or feed and educate the children, should be taken *hope*. We do not realize what it would mean for those who are nearing life's sunset to be robbed of *hope*. Seldom do we realize that if *love* were taken from every home or from the heart of every true patriot, our homes and our nations would come crashing down in ruins. It would be like taking the mortar

out of a brick building. "The tie that binds" is dissolved.

How sharper than a serpent's tooth is the pain of parents whose children accept all the gifts and privileges of a good home but never share with the parents their faith, their hopes, and their love! However can we learn to live worthily with God unless we accept the high privileges of our New Testament religion, and appreciate and appropriate these gifts of the spirit revealed to us in and through Christ? The fruits of such a spirit are love, joy, and peace. This is the Christian way of living with God. It is more than an external partnership, wonderful as that may be; it is an inner friendship and companionship. There is no higher, richer, or more ennobling way of living.

Love is Obedience

REV. SAMUEL M. GLASGOW, D.D.

Text: 1 John 5:1-17. Text: 2 John 6.

Introduction: 1 John, the Apostle of love, says "Love consists in our living in obedience to God's commandments." Such a definition, marvelous, complete and clear, brings Love down out of the mysterious and intangible into the work-a-day world and links it up with every righteous act and every Christian service, however small and obscure that may be.

2. There is so much shallow, sentimental talk about loving God. It is not merely a matter of the *emotions*. It is not primarily the action of our affections. It is primarily a matter of the Will. It involves a commitment. When we link up love with life and living there is as clear progress in our thought as when we move from sentimentalism into real sentiment and from theory into action.

Theme — Love Consists in Obedience — Love is Obedience — To God's Commandments

I — John says Love is obedience to *what we have heard from the beginning*. How marvelous is this clear Word of Revelation.

The man who says he loves his home and his family and his wife and his children; but who stands from under the clear call of obvious duties thereto; the man who neglects the call of the home for selfish and questionable past times; the man who sets an example to his children that is as steady as a candle in winter's gale; the man who says he loves his home and only uses it as a place to eat and sleep and vent his caustic criticism and selfish desire, he has a strange and depressing definition for a great term. Love is obedience to God's commands and to the commands and to the demands of the objects for whom we claim such an affection.

II — If love consists in obedience to God's commandments, might we not profitably consider the *reach of this term*?

1. "His commandments are not grievous." (1 John 5:30.) Not irksome, never gall. Marvel of marvels, God's commandments unerringly conserve His *glory* and our *good*. They never secure one at the expense of the other, always both. Someone with beautiful sentiment has suggested

that Jesus as a carpenter was the most perfect yoke-maker in all the land around Nazareth and that any yoke that the Son of Joseph made, never would gall the neck of the oxen that wore it. Whether that be true or not, one thing we do know, that there is no commandment-yoke that He has ever put upon the neck of His willing child that galls. He says "Take my yoke upon you and learn of me for my yoke is easy (rest comfortably), and my burden is light." The galling comes, beloved, only when the neck is stiff and the heart is hard and the will will not bend.

2. "And this is His commandment, that we should *believe* in the name of His Son, Jesus Christ, and love one another as He gave us commandment." 1 John 3:23. This speaks of a committing Faith. This is the faith that springs out of the window of the burning house into the arms below. This kind of faith recognizes the laying down of our arms of unbelief and enmity, and the taking of the oath of allegiance to a new Lord. Self is now forever dethroned and is yielding a rich, spontaneous and glad service in the interest of the King. This faith is a transference of authority. It is the recognition of Christ's right to rule. It means "another King, one Jesus." God's commandments are not endless notices for detailed conduct, but are comprehended in a full commitment of our life to Jesus Christ, His way and His will.

3. *The Great Commandment* — "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Matt. 22:37. This is but a restatement of that we have already considered in our relationship to Jesus Christ. God's commandment stated in simple terms is "Put God first." God is First in order of time and majesty and power. We are utterly dependent upon Him and His gracious provision. Sinful men live, daily pensioned by His mercy. He is "kind to the unthankful and to the evil" and sendeth "His rain on the just and on the unjust." Whether men make Him so willingly or not He is First; and one day every tongue shall confess to

(Continued on page 1438)

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IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D. D.

Ask Me a Bible Question, by George Stewart, Ph.D. 137 pp. Century. \$1.50. This is the best book of Bible questions that we have seen so far. It is comprehensive, deals with both the Old and the New Testaments; gives three sections to the life and teachings of Jesus; includes questions on the making of the Bible and on the English versions; and on Shakespeare's references to the Bible. The answers in the back of the book will help the user to check the accuracy of his replies. One can get from this book a pretty fair outline of the Bible books and their main teachings.

The Bible of Jesus, by W. M. Grant, M.A., D.D. 230 pp. Doran. \$2.00. An outstanding book on a very important question, namely, what was the relation of Jesus to the O. T. and what use did He make of it by quotation, fulfillment and criticism. Dr. Grant describes the education of Jesus, the world to which He came, the books which probably were in His Nazareth home, His quotations from the O. T., apocalyptic symbolism in His teachings, His fulfillment of the Messianic prophecies, His criticisms of the Temple and its sacrifices, and of the Jewish law. Dr. Grant then evaluates the O. T. afresh in the light of Jesus' attitude towards it. He summarizes the attitude of Jesus to the O. T., by saying that Jesus conserved its religious value even while He transcended it; that He emphasized and enriched the O. T. appreciation of Nature; and affirmed that God's revelation of Himself through His Son was higher than any previous revelation through law-giver and prophet. "The testimony of Jesus is the spirit of prophecy." This, says the author, is the rule for O. T. interpretation.

The Attitude of Jesus Toward Woman, by Madeline Southard, M.A. 185 pp. Doran. \$1.50. The high position and respect accorded to women in Christian lands, in the home, in social life, and in industry, is admitted to be the direct, if somewhat slow, outcome of the teachings of Jesus. Miss Southard shows how well founded is this claim, by a careful and scholarly examination of the Gospel records. She contrasts the historic attitude and the attitude of Jesus toward woman; shows his recognition of woman's intellectual and spiritual capacity; His defense of women; His reproofs of women; His treatment of outcast women; His courtesy and consideration for women; His acceptance of women's ministry; and His social and religious teaching that affected women.

A Guide to the Understanding of the Old Testament, by John Edgar McFadyen, D.D. 190 pp. Doran. \$2.25. The author is a distinguished Scottish O. T. scholar. He writes here, simply and non-technically, for the general reader. In Part One, he exalts the O. T. as being part of the world's greatest literature; in Part Two, he examines critically the great divisions of O. T. literature — the Law, the Prophets, and the Writings; and in part Three, he unfolds the religious messages of that literature — the very essence of its greatness. In an appendix, he shows what homiletic

uses may be made of Jeremiah. This book is a good example of the way in which modern critical and evangelical scholarship makes the Bible more intelligible and more spiritually helpful to all earnest students.

The Message from Patmos, by Rev. David S. Clark, D.D. 148 pp. Published by the author. \$1.00. The author is a conservative scholar. He writes in a plain way. He accepts the traditional authorship of Revelation, and the Neronian date for its writing. He is a post-millennialist. He interprets the prophecies as referring to the destruction of Jerusalem and of Rome, the millenium, the post-millennial period, the final judgment, and the destiny of the righteous in the new heavens and the new earth. Many readers will find Dr. Clark's interpretations most convincing and edifying.

Israel's Religious Development, by F. B. Oxtoby, M.A., D.D., Prof. of Bible, Huron (S. D.) College. 215 pp. Westminster Press. This admirable volume is one of the text-books in the Standard Leadership Training Course of the Presbyterian church. Dr. Oxtoby traces the development of the religious life of Israel from the beginning of their history down to Malachi, and shows also the fulfillment of O. T. Messianic prophecy in Christ. He fills in the background of his story with enough facts from archeology and the geography of Palestine as are necessary to make it clear and intelligible. Readers of this book will get a clear understanding of the O. T., both as history and as religion.

An Outline of the History of Doctrines, by E. H. Klotzsche, Ph.D., Prof. in the Western Theological Seminary, Fremont, Neb. 262 pp. The Lutheran Literary Board. \$1.75. This volume is intended for use as a text-book by theological students. It gives a comprehensive, clear and fair, though condensed, account of the doctrines of the Church, both Catholic and Protestant, as well as of the leading heresies, from Apostolic days to the present. Here is a book that may be read with profit, both intellectual and spiritual, by every minister, no matter what his denomination. The work includes a valuable bibliography on its subject.

Eleven Christians: Studies in Personality, by Members of the Fellowship of the Kingdom. 246 pp. Doran. \$1.50. These essays are written by several leading English Wesleyan Methodists. The Fellowship is a movement whose members seek "a new, transforming, and communicable experience of Christ." The writers seek to show in these eleven studies in Christian personality "the continuity of Christian experience through the centuries." The great personalities studied are, Clement of Alexandria, St. Augustine, Gerard Groote, St. Teresa, Pascal, John Bunyan, George Fox, William Ewart Gladstone, Francis Paget, and James Smetham. These sketches are well-done and are of distinct spiritual value.

Representative Churchmen of Twenty Centuries, by Hugh Watt, D.D., Prof. in Church History, New College, Edinburgh. 256 pp. Doran. \$2.25.



J E S U S

A New Biography

By Shirley Jackson Case

UNHISTORICAL and sentimental lives of Jesus have been the rule within the last few years. An opposite point of view has fostered the writing of this book. Dr. Case, in a scientific, scholarly way, has written about Jesus as he actually appeared to the men of his own time—the real human Jesus of history.

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Jesus and Our Generation

By Charles W. Gilkey

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Sketches of nineteen great church leaders, each of whom is regarded by the author as representative of the century in which he lived. Perhaps few readers will endorse the author's selection as a whole, but all will agree that he has included some of the greatest churchmen of all time. He writes brilliantly. He makes us feel what a rich heritage the Church has in her great historic leaders. He prefaces each sketch with a single page illuminating summary of the characteristics of the century in which each leader lived. The men he sketches are, Paul, Justin Martyr, Cyprian, Constantine, Augustine, Columbanus, Gregory, Boniface, Charlemagne, Odo of Cluny, Hildebrand, Bernard of Clairvaux, Francis of Assisi, John Wycliff, John Gerson, Martin Luther, Alexander Henderson, John Wesley and David Livingstone.

The Religion of the Lord's Prayer, by Edwin M. Poteat. 140 pp. Doran. \$1.25. The author is President of Furman University, Greenville, S. C. This exposition of the Lord's prayer comes from a man of wide reading, and of ripe wisdom, in touch with the spiritual needs of this troubled age, and a man who is a firm believer in the value and power of prayer. His closing chapter shows one how to pray. If you are planning a sermon-series on the Lord's prayer, this book will greatly help you.

The Christianity of the Epistles, by Arthur W. Robinson, D.D., Canon of Canterbury. 127 pp. Doran. \$1.25. The method of interpretation used by Canon Robinson is the historical. He describes the situation which each Epistle was designed to meet and the counsel given; and then shows what particular application of its teaching might be made to us as individuals and also to the times in which we live. In brief, he tries to discover its particular message to the people to whom it was originally written, and afterwards its message for us. The leading thought in Galatians is, he says, The Case for Liberty; in Romans, Justification and Reconciliation; in Ephesians, The Increasing Purpose; in Colossians, The Faith and Philosophy; in James, A Saint's View of Life; in Hebrews, Looking Up and Keeping On; and in 1 John, Errors to be Guarded Against. A suggestive and practical treatment of the Epistles.

A Philosophy From Prison, by F. R. Barry, M.A. 155 pp. Doran. \$1.25. A fresh and stimulating interpretation of Ephesians. Under the headings of God in History, Christ the Meaning of History, and Self-expression and social life, Mr. Barry expounds the special message of the book for Ephesian Christians; and he then shows its philosophical and practical implications for our day. This book has heat and light and power for both personal and social life.

At the Lord's Table, by David Owen Thomas, M.D. 298 pp. Doran. \$3.00. This book is remarkable for its fine devotional spirit and for its critical dissertations on various phases of the Communion; and it is all the more remarkable that it should have been written by a busy physician. The forty-eight Communion addresses have a deep devotional spirit and a sense of the fellowship both of communicants with one another and with Christ. The critical section of the book deals with problems of the text, the nature of the Last Supper, is method of observance in both the Apostolic and the Sub-Apostolic age, and with modern criticism and the Lord's Supper.

Soul-Trapping and Other Sermons, by John Snape, D.D. 150 pp. Judson. \$1.25. Nine characteristic sermons by the eloquent pastor of the Baptist Temple, Cleveland. They are popular in form, conservative in tone, full of sound sense, and warmly evangelical. The last sermon on "A Minister's Changing Ideals" is worth the thoughtful and prayerful reading of every minister.

Balanced Burdens, by Stuart Robertson, M.A. 286 pp. Doran. \$2.00. Over fifty short addresses to young people. They are unusually interesting because of their freshness of approach, directness of application, and striking illustrations.

The Life in the Spirit, by Bruce S. Wright, D.D. 118 pp. Cokesbury. \$1.25. Eighteen devotional addresses, marked by the same qualities which made the author's "The Children's Six Minutes" such a success — pictorial speech, interesting illustrations, serious thought simply expressed, and a spirit of optimism and helpfulness. Suggestive material for prayer-meeting talks and addresses to young people.

The Hurry Call of Jesus, by Thomas Jefferson Villers, LL.D. 321 pp. Judson. \$1.50. Fifteen sermons by the pastor of the White Temple, Portland, Ore. They are marked by the love of folks — people know when a pastor is genuinely interested in them — and are thoroughly evangelistic in spirit. Their language and illustrations find people "where they live." Interesting to read, they must have been much more interesting to hear. One can easily understand how such sermons steadily build up the church to which Dr. Villers ministers.

When Power Comes, by Albert D. Belden, B.D. 100 pp. Judson. \$1.25. Sixty-one true stories, used by the author in public addresses and found effective in driving home some truth. He now passes them on to his fellow ministers. These stories are fresh and striking, and include a wide variety of facts and experience.

Fuel for the Fire, by C. B. Gohdes, Litt.D. 341 pp. \$2.00. The Book Concern. Unusually good illustrations, taken from history and individual experience, and well-adapted to illumine a wide range of Bible truths.

Saturday Papers, by T. R. Glover, LL.D. 192 pp. Doran. \$1.50. For several years, we are told, Dr. Glover has been writing a column every Saturday for the London *Daily News*, chiefly on matters of religion; from these the thirty-three papers which make up this volume have been selected. They are mellow with sympathy for fellow-men, ripe in wisdom, informing, and marked by the Christian interpretation of life. Every one of these papers gives starting points, or an illustration, for a sermon. Some of the topics discussed are, A Roman penny, A minor prophet, Good Gospel manners, The centre of history, The plus of genius, Religion or theology, The Gadarene mind, and On enjoying God.

Back to the Home, by Rev. David William Ferry, D.D. 142 pp. Doran. \$1.50. Seven thoughtful and stirring addresses on the home, given by the author on successive Sunday evenings in the First Presbyterian Church, Yakima, Wash., of which he is pastor. His topics were: What constitutes a home? The relations that make a home, The children in the home (two addresses), A challenge to youth, The home's best friend, and The home's greatest enemy. The American home is imperilled today, at different points. Dr. Ferry shows the way to save and strengthen it.

The Worship of the Little Child, by Edna Dean Baker, President of National Kindergarten College. 133 pp. Cokesbury. 75 cents. The author is highly qualified by education and experience to write on this most difficult topic. She has done it well. Every teacher of religion to little children will find this book of inestimable help. Some of the chapter headings are, The meaning of worship in child life, The beginner's concept of God, The atmosphere for worship, The prayer experience of the beginner, Worshipping through music and through the offering, and Motivation of conduct and of service.

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Idealism as a Philosophy, by Prof. R. F. A. Hoernle, B.Sc. 330 pp. Doran. \$2.50. This is an important and timely book for students of philosophy. Even the general reader of intelligence ought to find it comprehensible and interesting. Dr. Hoernle describes and analyzes four main types of idealism: Spiritual Pluralism—the theory that Reality is an ordered society of minds or spirits; Spiritual Monism—the theory that Reality is the manifestation of a single spiritual force or principle, impersonally conceived; Critical, or Kantian, Idealism—which is not a theory of the nature of Reality, but limits itself to an examination of the “possibility” of such a theory; and Absolute Idealism—the theory which interprets Reality as the “appearances” of the Absolute. He interprets each type of Idealism through its leading exponents. His introductory chapter on “How to study philosophy” and his discussion of idealism as a philosophy prepare the reader to understand and appreciate the exposition of the various theories of Idealism which follows. If, as Josiah Royce once said, idealism is “the expression of the very soul of our civilization,” then surely this competent analysis of it should appeal to all our readers.

The Jew and Christianity, by Herbert Danby, D.D. 120 pp. Macmillan. The author is Residentiary Canon of St. George's Cathedral, Jerusalem. He is a noted Hebrew scholar, and has made a profound study of the historical reasons for the embitterment of the Jews against, and their continued alienation from, Christianity. He puts the blame largely at the door of Christians. For Jews, the author says, Christianity has spelled persecution, oppression and even death, through the centuries. He shows us “a more excellent way” of winning the Jews to Christ. This is a book which every Christian and every Jew could read with profit. It points the way to a better understanding between them.

George R. Stuart, Life and Work, by W. W. Pinson, D.D. 276 pp. Cokesbury. \$2.00. Measured by its effect upon multitudes of lives in turning them to righteousness, the life of George R. Stuart, the greatest Southern evangelist of the last generation, well-deserves this detailed and inspiring record by Dr. Pinson. For over forty years, as his biographer tells us, as pastor, evangelist, temperance advocate, Chautauqua lecturer, he exercised a nation-wide influence. He was regarded by such men as Dr. Cadman and Dr. Gunsaulus as one of the most attractive and effective lecturers on the American platform. He rose to eminence from poverty and obscurity; he made obstacles and difficulties but stepping stones to success; and he greatly served his Church and the Kingdom.

Buddhism and Buddhists in Japan, by Robert Cornell Armstrong, Ph.D., Tokyo. 144 pp. Macmillan. \$1.25. The author has been for many years a missionary to Japan, and has written authoritatively on its history, as well as on Japanese Confucianism. In this volume, he describes Buddhism, the leading religion of Japan, as another worldly religion; gives an account of the social ideals of Buddhism and its emphasis upon moral betterment; and describes also the philosophical and practical sects. His ninth chapter is of practical interest to all Japanese missionaries for it states the author's conviction as to the proper method of Christian appeal to Buddhists.

BOOKS FOR CHILDREN

Winnie-the-Pooh, by A. A. Milne, with drawings by E. H. Shepard. 159 pp. Dutton. Veracious and amazing stories of the adventures of Christopher Robin, the Big Bear and Winnie-the-Pooh in the great forest. Children like Milne's glorified nonsense; so do some old folks!

Once on a Time, by A. A. Milne. Decorated by Charles Robinson. 358 pp. Putnam's. \$2.00. A grown-up's story of fairyland, full of delightful nonsense. If you like *Alice in Fairyland* you will like *Once on a Time*; if not, you won't!

Homiletic Year

(Continued from page 1397)

benefits conferred by the Ministry of Angels, and to express thankfulness to God for the same. St. Michael is specially commemorated from being recorded in Scripture as an Angel of great power and dignity, as presiding and watching over the Church of God with a particular vigilance and application (Dan. 10:13, and 12:1) and triumphing over the Devil (Jude 9, Revelations 12:7). He is therefore peculiarly regarded as the Patron Saint of the Church Militant.”

* * *

“This world has angels all too few,
And heaven is overflowing.”

— Coleridge.

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Travelers, campers and vacationists are gathering back from forest and stream and camp and high seas, and “back home” meetings, or “welcome back” sermons are in order.

Labor Sunday

(Continued from page 1395)

that it can be read in full from the pulpit during the service. This at least could be done if for special reasons the minister wished to preach on some other theme. The church could order enough copies of the Labor Sunday Message to distribute them to the entire congregation to take home with them. Local pastors might see that the Message and also their own addresses or sermons are given to the local newspapers. Copies of the Message may be obtained from the Federal Council of Churches, Social Service Commission, 105 East 22nd Street, New York City, at one dollar per hundred, or 5 cents per single copy.

5. Arrangements should be made wherever possible to broadcast the service by radio. In large cities where prominent labor leaders or employers make the public addresses, photographs could be provided for the graphic supplements of newspapers, featuring capital and labor coming together in a spirit of co-operation and reverence for the God and Father of us all.



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Prayer Meetings

REV. WM. J. HART, D.D.

SEPTEMBER, THE MONTH FOR RALLYING

"No evening services will be held on Sunday, and the prayer meeting will be discontinued during July and August." This is an announcement which I read just as I was planning for the September prayer meetings. How many churches follow a similar course during the months named? The argument is that very few attend during these summer weeks; and therefore it is easier to make an entirely fresh start. But whether it is the endeavor to re-build a meeting which has been entirely closed, or to re-vitalize one which has shown little energy, the call will come for a new start and a vigorous effort when the vacation season is over.

Folks are back from vacation in September, and they expect to take up the various tasks of life with renewed energy. Cannot the same spirit of zeal be carried into the devotional meeting of the church? Man lives not by bread alone, but he needs the conscious presence of God in the soul.

* * *

FIRST MEETING

The Call to Consecration

Scripture passage: Romans 12:1-3.

The common rallying center is indicated by Paul. Consider the "mercies of God," and then offer your bodies, through which the soul expresses itself, "a living sacrifice." Paul makes an ardent plea for all to do this.

"Present *all your faculties* to him," says Weymouth in his translation. The faculties and abilities which we have are to be comprehensively and absolutely surrendered to God for service.

The Christian is to be *transformed* and not *conformed*. Christ prayed that his disciples, though remaining in the world, might be apart from the world (John 17:15).

Suggestive Topics for Discussion

1. What is consecration?
2. Why should I consecrate myself anew to Christ and the work of the Church at this time?
3. What is the meaning of John 17:13-18?

Moments of Meditation

"You tell me that God is your Father,
That you have been saved by His grace.
But what of your daily communion?
How long since you saw His face?"

— Mrs. H. S. Lehman.

"The very face tells the tale of the sweet, still life within, which is attuned to the everlasting chime of the land where storms come not, nor conflict, nor alarm."— F. B. Meyer.

"If we have attained any measure of goodness, if we have resisted temptations, if we have any

self-command, or if we live with aspirations and desires beyond the common, we shall not hesitate to ascribe all to prayer."— F. W. Robertson.

Hymns

The unity and effectiveness of a meeting will depend largely on a selection of appropriate hymns. A great number may be found suitable to this meeting. Just a few are indicated:

"Saviour, Thy dying love Thou gavest me;"
"Take my life, and let it be consecrated, Lord to Thee;" "O Jesus, I have promised to serve Thee to the end;" "Thou my everlasting portion;"
"Take time to be holy;" and "O Love that wilt not let me go." * * *

SECOND MEETING

The Call to Service

Scripture passage: Romans 12:4-13.

Paul suggests, following his appeal for a life of consecration, that Christians devote themselves to a life of useful activity.

Different tasks await different people. We can not all do the same things equally well, either in the field of industry or in the Church. "We have special gifts which differ in accordance with the diversified work graciously entrusted to us" (Weymouth).

Our work should be done, and our lives should be lived, in a spirit of love. "Let your love be perfectly sincere" (Weymouth).

Intense earnestness should be a characteristic of our Christian life and labor. "Never let your zeal flag; maintain the spiritual glow; serve the Lord" (5:11, Moffatt).

Suggestive Topics for Discussion

1. What claim has God on our time and labors?
2. What is the meaning of Galatians 6:9?
3. What can I do for God this year?

Moments of Meditation

A group of college girls were discussing the Sermon on the Mount. "Why are Christians like salt? one asked. The preservative qualities of salt were mentioned. A Chinese girl in the group, however, quietly said, "Salt creates thirst." The others caught the idea — Christians should create in others a thirst for the things of God.

"Your citizenship is in heaven
E'en though on this earth you may roam.
What, then, of the Father's business?
How long since you heard from home?"

"You yielded your life to His service,
Declaring His will your choice.
But what is your latest commission?
How long since you heard His voice?"

— Mrs. H. S. Lehman.

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Hymns

"A charge to keep I have;" "Go labor on; spend and be spent;" "Be strong! We are not here to play;" "Lead on, O King Eternal;" "O Master, let me walk with Thee;" "Do not wait until some deed of greatness you may do;" "Work for the night is coming."

* * *

THIRD MEETING

Sharing the Experiences of Others

Scripture passage: Romans 12:14-16.

The Christian does not live for himself. His supreme aim is to help others; and he remembers that the Master came not that others might minister to him, but that he might serve them.

Love rules the Christian's life. "Keep in harmony with one another," is Weymouth's rendering.

"Let humble ways content you" (Moffatt). "Condescend to men of low estate," even as did the Son of God.

Suggestive Topics for Discussion

1. Let someone read Isaiah 53:4-6, and give its relation to the subject of the meeting.

2. Let those present give some instances from the life of Christ, which will show His attitude of sympathy and helpfulness toward others.

3. What is the meaning of Galatians 6:2?

Moments of Meditation

"The Jericho road is the road of opportunity, and it runs by your home, and your shop, and your office, and there is always 'a certain man' there."—Rev. W. A. Eaton.

"Pana, Ill.—Because Edmund L. Marx Mann, farmer and World War veteran of Lakewood, southeast of Pana, was laid up with a broken leg, 100 neighbor farmers with 50 tractors, plows, planters and 142 horses assembled on his farm today, and put in his crop of 80 acres of soy beans and corn. The neighbors donated the seed."—A newspaper item.

"If we sit down at set of sun
And count the things that we have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent."

—Selected.

Hymns

"Blest be the tie that binds;" "Rescue the perishing;" "Where cross the crowded ways of life;" "O scatter seeds of loving deeds;" "It may be in the valley;" "Am I a soldier of the cross?"

* * *

FOURTH MEETING

Overcoming Hostile Forces

Scripture passage: Romans 12:17-21.

"Never pay back evil for evil to anyone" (Moffatt). The tendency of human nature is to do

this, and such a principle prevailed under the law of the Old Testament. The teachings of Jesus, however, have given us a radically different conception.

Final adjustments belong to the impartial "Judge of all the earth." "It is written, 'Revenge belongs to Me: I will pay back,' says the Lord" (Deut. 32:35) (Weymouth).

Paul gives a working principle for the Christian's conduct, which Moffatt thus renders: "Get the better of evil by doing good."

Suggestive Topics for Discussion

1. How much self-control does it require to follow the advice which Paul gives in the first part of verse 17?

2. What should be the attitude of the Church and the Christian towards men who are disregarding our prohibition laws?

3. Can you give any instances of the conquest of kindness?

Moments of Meditation

"I have never known any man to be really happy while he was getting revenge."—Roy L. Smith.

"I have never known any church that succeeded while it was at war with itself."—Roy L. Smith.

"If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we should differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me."

—Nixon Watertown.

Hymns

"In the hour of trial;" "Beset with snares on every hand;" "O sometimes the shadows are deep;" "When I can read my title clear;" "You may have the joy bells ringing in your heart;" "When the day is stormy;" "Help the one next to you."

BOOKS IN THE DARK AGES

In the so-called Dark Ages, books were valued at high prices, even if they were not highly esteemed for their contents. Printing was then unknown in Europe, and every book was the result of months, and often of years, of patient labor by a copyist.

In 690, the King of Northumberland gave 800 acres of land for one book containing a history of the world. A countess of Anjou gave 200 sheep and a large parcel of rich furs, for a volume of homilies; 120 crowns were given for a single book of Livy; 100 crowns of gold for a Concordance, and forty crowns for a satirical poem called the "Romance of the Rose." In 1420 a Latin Bible was valued at P30, at a time when two arches of London Bridge were built for less money; at a time, too, when the wages of a laborer were three half-pence a day, and when, of course, it would have cost such a man fifteen years of labor to buy a Bible, which, after all, being in Latin, he could not have read.

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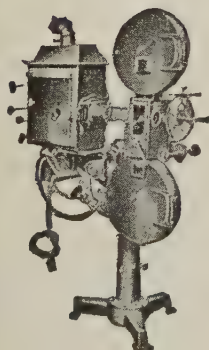
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Reviews

LABOR AND WAGES

The appeal of some 40 Southern preachers regarding labor conditions in various industries brought an answer from John E. Edgerton, president of the Lebanon, Tenn., Woolen Mills and president of the National Association of Manufacturers.

The following paragraphs are from Mr. Edgerton's reply:

"The most unfortunate note in this appeal of the distinguished gentlemen is in the emphasis that they apparently put upon the desirability of the curtailment of work inversely to the increase of the reward of effort.

"There is not a respectable industrial employer in the nation who does not wish to pay his employes as much as not only justice demands, but as the condition of his business will permit.

"The wage standards will be advanced on the whole as rapidly as economic conditions permit. They are not now, never have been, and never can be determined by the necessities of men, nor by moral requirements.

"The sooner, therefore, our brethren in non-industrial pursuits learn the fallacy of the so-called living wage theory, the sooner they will remove one of the chief obstructions to their greater help to industry.

Work a Blessing, Not a Curse

"I do not approve the suggestion that work is a curse and that it should be one of our ideals to abolish it as rapidly as possible. It should be remembered that there is quite as intimate relationship between leisure and crime as there is between leisure and culture. As a matter of fact as our wage standards have advanced in this country, and as hours have been shortened, crime has grown much faster than culture, until our nation stands out as the most criminal the world has ever known. It seems to me, therefore, that emphasis should be put upon work — more work and better work, instead of upon leisure — more leisure and worse leisure.

No Place Here for Communism

"But it should be clearly understood that anything resembling the sovietization of American industry is repugnant to the American theory of democracy. When individual or corporate ownership of property ceases to carry with it the exclusive responsibility for its control within the law, then property rights will cease to exist except as a dream.

"Labor has the same opportunity to acquire representation in the control of a corporation as any other element in society has, and it should not expect a greater opportunity. It can acquire

that representation in the control by acquiring through the purchase of stock partial ownership of the enterprise.

"The man who operates a machine in a factory and gets paid for it has no more right by that fact to participate in the actual management of the property than has the iceman who cools his water, the doctor who keeps him in physical condition, the city government which protects his political rights, or the many others who directly or indirectly contribute to the success of that plant.

American Industry the Envy of the World

"As a matter of fact American industry today is about the only thing in America that is looked upon with envy by the rest of the world. It has attained a higher degree of success than any of our professions or non-industrial pursuits, or any of our other institutions.

"Yet it is the object of more attack and more efforts are being made within and without to reform it than are made in any other direction.

"If the same degree of progress in the reformation of our political, religious, moral and educational lives had been made as has been made in our industrial life, America would have very much less to worry about. But industrialists are more to blame than anybody else for the universal disposition of others to reform them. They invite invasion from the outside by their very indifference toward the process of organized preparedness." — *The Commercial West*.

A GIRL WINS NATIONAL ORATORICAL CONTEST

Miss Dorothy Carlson, of Salt Lake City, Utah, 17 years old, was the winner at Washington, D. C., of the national oratorical contest in which she and six young men, representing all parts of the country, participated. The decision was given by a board of judges consisting of five justices of the Supreme Court. The winner will represent the United States in the international oratorical contest to be held in Washington on October 14, with national champions competing from the United States, England, France, Canada, Mexico, and Japan, in an interpretation of their own governmental institutions. The national contest was held in the new Washington Auditorium, which seats 6,000 people, before a brilliant audience, including cabinet officers, diplomats, and other high officials. The theme of Miss Carlson's oration was, "What the constitution should mean to an American citizen." Under the terms of the contest the speakers devoted their orations to an exposition of the constitution of the United States. In the four years of the national oratorical contest

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approximately 6,000,000 secondary school pupils have taken part in it. The influence of the study of and new interest in the constitution of the United States by these 6,000,000 secondary school pupils in American schools will undoubtedly contribute tremendously in giving us in future times a citizenship fully alive to the benefits conferred on us by our form of government, and a citizenship passionately devoted to the protection of that great safeguard of our common liberties, the constitution of the United States.— *United Presbyterian*.

Dolls, dolls, dolls, 13,000 of them went from American children to Japanese children. What was it all about? It means that women have taken in hand the business of promoting international friendship and they know how to use other methods than those of astucious but awkward diplomacy. They have gone to work with the children and are using the project method. First it was dolls to Japan. Next it is to be "friendship school bags" to the children of Mexico. Mrs. Henry W. Peabody, chairman of the committee is to be congratulated upon the method, and upon the genius with which the different projects are adapted to the conditions in each case.— *Baptist*.

VACATION BIBLE SCHOOLS

An American institution, but they are spreading to other parts of the world. They are being established in many European countries. This is specially true of Czecho-Slovakia. One has recently been started near Cannes up in the Alps. The movement has gone across the Mediterranean Sea, and this report comes from Egypt: "The Synod's Sunday School Committee of Egypt is investigating the Daily Vacation Bible School idea in connection with working out a plan for a Sunday School Union for Egypt and the Soudan." If the young are given thorough training in the teachings and principles of the Bible, there need be no fear of the future of the world.— *Presbyterian of the South*.

BRITISH AND AMERICAN JUSTICE COMPARED

Declaring that technical loopholes and delays in court processes in the United States are largely responsible for crime conditions in this country, Judge Marcus Kavanaugh, of Chicago, in an address before the International Association of Police Chiefs, which met in annual convention recently in Windsor, Ont., drew a comparison between British and American justice. He emphasized the swiftness and finality of verdicts in criminal cases in Britain and said: "There were 12,000 homicides in the United States last year. That means that 12,000 men and women were unlawfully killed or killed while performing unlawful acts. During the same period there were 246 homicides in England and Wales." Too far-reaching a conclusion should not be drawn, however, from the foregoing statement, since the populations involved in the comparisons are by no means

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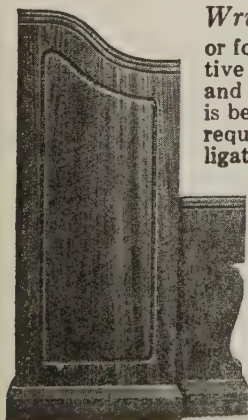
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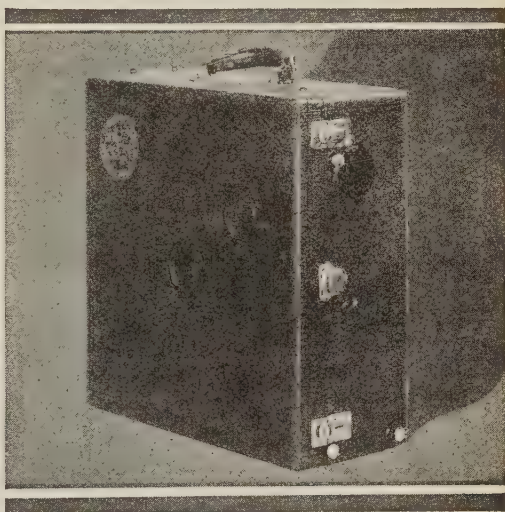
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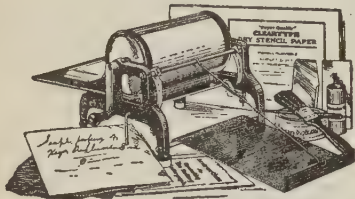


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equal. Other factors likewise need to be considered. Judge Kavanaugh nevertheless has put his finger upon one important cause of the prevalence of crime. But to "swiftness" and "finality" should be added "scrupulousness" if the administration of justice is to act as a really effective crime preventive.—*Zion's Herald*.

INVESTING IN THE FUTURE MINISTRY OF THE CHURCH

Giving ten dollars' worth of books to each young preacher enrolled in the Undergraduate Course of Study in the St. Louis Conference, Mr. Charles T. Orr, of Joplin, Mo., expressed himself as wishing to make a direct investment in the coming ministers of the church. In making this investment, Mr. Orr did not buy the books himself, nor state what books should be bought. He gave a check to The Methodist Book Concern which placed ten dollars to the credit of each of the fifty-five young men who were enrolled in the St. Louis Conference in the Course of Study. The only stipulation Mr. Orr made was "No one must be left out." Knowing the need of these men for books in their four-year Course of Study—the cost of the books which must be purchased averaging in excess of twenty dollars a year—Mr. Orr undertook to provide a part of the books needed by each man.—*N. W. Christian Adv.*

PERSONAL

Dr. John A. Hutton, editor of British Weekly, is scheduled for an extended lecture period at various points in the States. He will be at Northfield for a time, and at Montreat.

* * *

Rev. Frank W. Boreham, Australian writer and lecturer, will visit many cities in this country during the autumn season this year.

Many *Expositor* readers have expressed their appreciation of his stories in *The Expositor* and of his many books, published by The Abingdon Press.

He reached England in April, and was scheduled to cross the Atlantic in July.

The trouble through which we have passed has been largely on account of certain nations refusing to measure up to that standard. They are still worshippers of the *nation* to the exclusion of all others.

One of the most promising signs of the times is the advent of the League of Nations for the settlement of international disputes.

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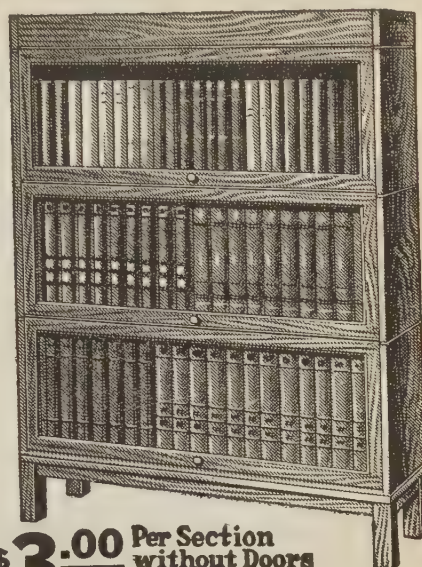
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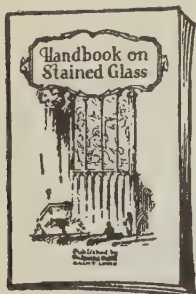
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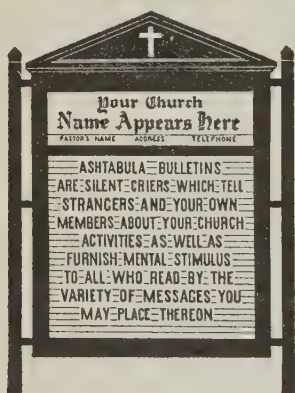


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4. An intensive effort to secure the needed funds.

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Increased church membership, greater Sunday school attendance, greatly increased population in the church territory are undoubted proof that the church has a real and worthy need for larger seating capacity, an additional building, a new site and church, or additional funds for release from indebtedness and greater capacity for service.

2. The character of the work of the church and pastor automatically fulfills this requirement in the highest degree.

3. There must be an area of service, clearly defined, to justify the effort for fund-raising. Funds are obtained from folks and they must be numerous enough to form a community to which an appeal for aid can be made.

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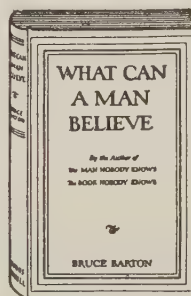
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Preparation

Plans must be made, a time for preparation, a time for cultivation, and a time for reaping. Constant direction is necessary. There may be, and often are, men and women in a church with ability and experience sufficient to lead a fund-raising movement and direct the work, but only one in a thousand could devote even half of their time to the work. Half-time direction, no matter how competent, is the most frequent cause of campaign failure. Competent men and women on boards of trustees of colleges, hospitals and churches are foremost in recognizing and demanding full-time professional direction as essential to success.

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Men are giving freely to the churches for the great service they desire to perform.

Data Required

1. Accurate and complete data on the church.
2. Its membership.
3. Its area of service.
4. Its needs.

This is necessary for an accurate estimate of the nature of the particular problem, the possibility of securing funds in the area of service, and the time required to carry out the financing effort.

Agreements

The data study should be followed by a conference with the church trustees and leading members. A close-range study of the prospective campaign environment is made and a contractual arrangement can be made, for the successful launching and carrying out of the program agreed upon.

The Director

When the agreement is made the director takes charge of the work. He discovers and unites every available force in the community which can be utilized and inspired to co-operate during the period of the drive.

The work is directed from suitable headquarters. The choice of location depends on the leaders of the community. Sometimes, if the church is centrally located, one of the Sunday School class rooms can be used for headquarters. The requisite clerical help is secured locally and the printing is also given to local men.

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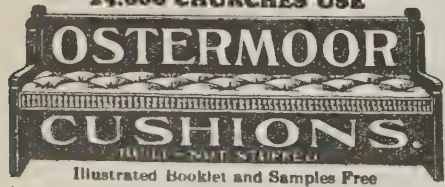


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layman had given time to organize and engineer the work of the canvass for three years. Many of the team workers did not give the time required to put the thing over, and they learned that the leader would do the work himself rather than let the plan slide. He had been called from his business on many occasions during the three years to make a trip across the city to adjust one of the several bank accounts of the organizations of the church. He had been called on the telephone as many as six times a day to answer questions or give suggestions about the finances of the church. He had grown weary of it, because there was little support, and his own business was suffering as a consequence of the time he gave to the church work. He believed that it was time for someone else to take over the leadership of the financial drives, and in tendering his resignation offered to give his successor the benefit of any knowledge he had gained through his three years' experience. A man in the congregation who had given no support and no time prior to this meeting arose with this statement: "We don't need him and his advice to put this thing over. If he doesn't want to help, we'll show him we can do it alone."

There was no word of gratitude spoken by anyone present, not even by the pastor, for the man who had served so faithfully for three years. He left the church after the meeting with a heavy heart. Next Sunday he did not appear, but the following week he was called on the telephone at his business office, and inquiry made why he did not appear to hand in his pledge. The speaker voiced surprise that any man who knew what the work of canvassing was should expect anyone to come to him for his pledge, and added that it would be necessary to raise the pledge over the year before since so many had decreased their pledges. The pledge was mailed, but not increased. The following week, the pastor of the church called on him with a formal plea of all the canvassers that he again take the leadership of that part of the work. The pastor did not secure the promise he desired. One wonders what the sequel to this story would have been had the pastor risen to the support of his faithful worker when his sincerity was being challenged.

There may well be several sermons on the subject of giving prior to the announcement of the canvass. It has been found wise to defer the canvass for a time until vacationists have recovered from their "impoverished" feeling brought on by their vacation expenses.

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(Continued from page 1414)

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life" and all other life relations will become automatically, rightly adjusted.

4. "A new commandment I give unto you that ye love one another." "By this shall all men know that he are my disciples." This is just the fruit and flower on the tree of making our first love, God; and perfecting that love by obedience to His command. We shall then love one another and all men will see by this, an unquestionable evidence of God's possession. Early Roman historians, in commenting upon Christian communities, said "Behold how these Christians love one another." Human natures are naturally incompatible. They are terribly individualistic. Sin has enacted; "The law of tooth and nail;" "The survival of the fittest;" "Every man for himself and the Devil take the hindmost;" and it is only when God is given supreme command in a human life that we in some real sense learn to love one another.

Conclusion — Love consists in obedience. Love is obedience. If we do not obey it is because we do not love. When we love we do obey. Love in the heart does not say "I ought to obey." It says "I will obey God's commandments." John 14:23.

There is a beautiful legend coming out of the olden days of Hebrew history. There were two Hebrew brothers, so the Legend runs, who lived upon adjoining farms. One lived alone and the other, surrounded by his wife and beautiful family. It is the close of the harvest time. The golden wheat is in the shock and on the morrow will be stored in the garner. The harvest moon is shining in its mellow beauty down upon the world. There is quiet in each household and the brothers are musing. The brother with the family is saying in his heart, "My brother who lives hardby and whom I love, has no wife and children to gladden and sweeten his life. All that he has is his farm with its rich harvest. I will go out, therefore, into my field and take of my wheat and carry it over into his field that his harvest may be larger and his heart happier, and none shall know but God and I and yet all three shall rejoice therein." At the same time the lonely brother is thinking within himself thus: "My brother, whom I love and who lives hardby has many responsibilities and expenses that I do not have. He must clothe and feed his growing family while I need but support myself alone. He is depending upon the gathering of the grain for their support through the long winter. Tomorrow is garnering day. I will go out, therefore, tonight into my field and take of my wheat and carry it over into his field, and none shall know but God and I, yet all three of us shall be made to rejoice." So out each goes, impelled by an unselfish impulse of love; and arms full of golden grain, carrying it to the other's field, they met face to face under the harvest moon. They dropped the wheat and each reading the love of the other cast himself into his brother's arms. Tradition declares that where these two brothers met the temple of God was reared.

Surely love does consist in obedience to God's commandments.



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Yet speak so softly that poor Mrs. Nervous
Will not be driven by your noise away;
If you can uniformly preach with unction,
No matter whether stocks are up or down,
Can show up well at every social function,
And yet on Sunday look swell in a gown;
If you know how to kiss the little babies
And tell each mother hers is just too sweet,
Can cater to the Hasbeens and the Maybes,
And be hail-fellow-well-met, on the street;
If you can boast a wife who's never weary
Of making calls and doing parish work,
Who plays and sings and has a voice that's cheery,
Is never sick and never known to shirk;
If you have children who are an example
To all the other parish girls and boys,
Who never fret, nor answer back, nor trample
The neighbors' lawns, nor make unseemly noise;
Added to this, if you have good digestion,
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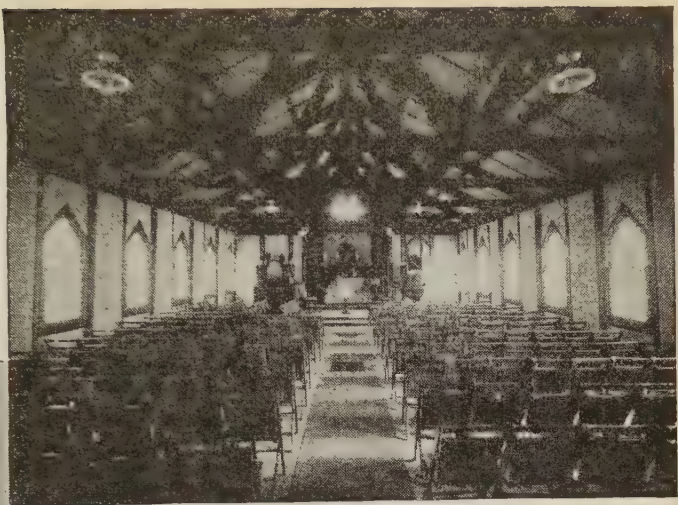
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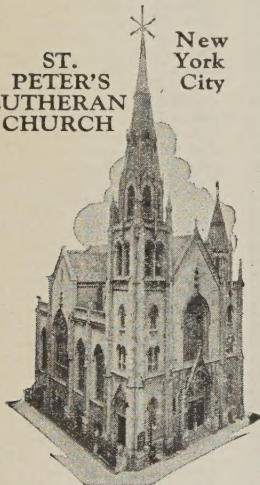


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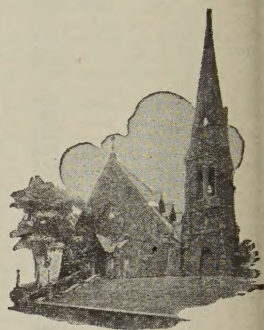
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**ST. JOHN'S
UNIVERSALIST
CHURCH**
Joliet, Illinois

Not only are the members of St. John's Universalist Church delighted with the Chimes you installed for us in 1925, but the whole community finds an equal joy in the beautiful mellow tones that float out over the downtown district and are carried even to remote sections of our city.

We cannot too highly endorse Deagan Chimes for beauty of tone, ease of operation and dependability in service.

WALTER HENRY MAC PHERSON, Pastor.

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